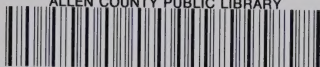


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AN HISTORICAL SKETCH
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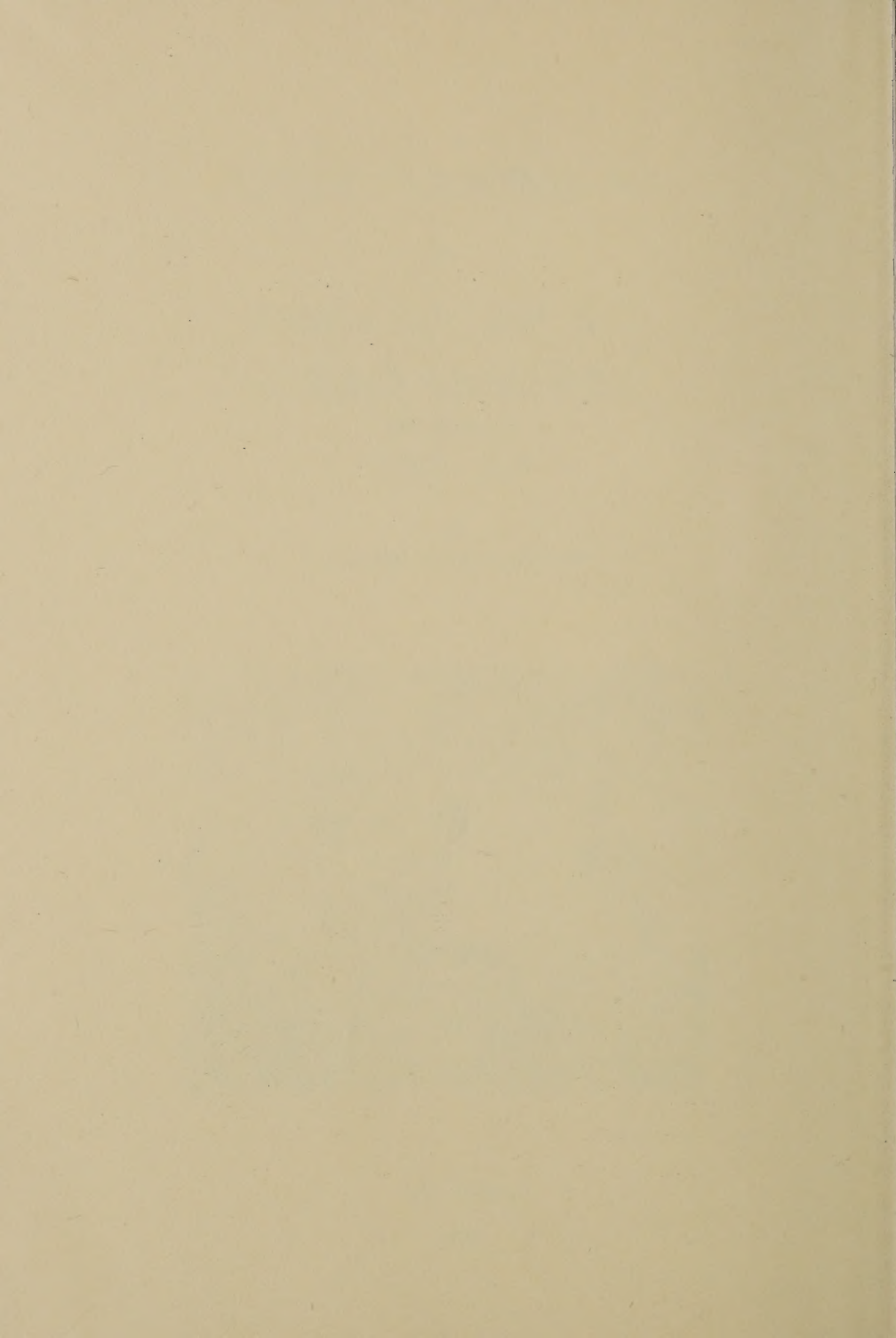
Delaware, Ohio
1818 - 1958

by
THOMAS DICKSON GRAHAM



Delaware, Ohio

1958



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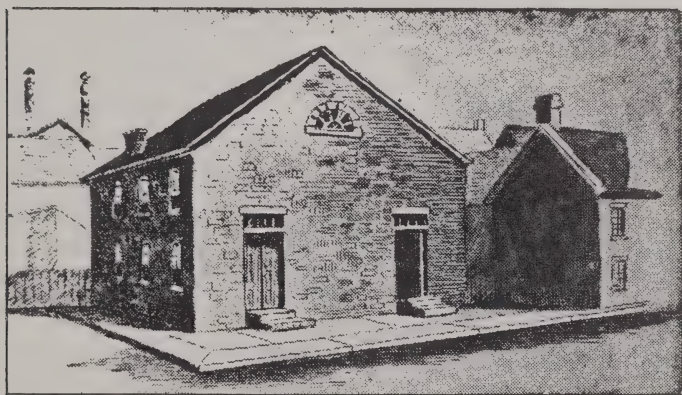
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Acknowledgement

During his pastorate at William Street Church, the Reverend Russell E. Bayliff and the author spent much time discussing an historical sketch of the William Street Church. Some research was done, and in order to record the results of that, Mr. Bayliff did considerable writing on some phases of the history of the earlier years. This material was later turned over to this writer. Grateful acknowledgement is hereby made that Mr. Bayliff's work has been drawn upon freely, and in some instances used directly.

BACKGROUNDS OF METHODISM IN OHIO

Methodism had its beginning in 1738, in the Aldersgate Chapel in London, in the experience of John Wesley, which he described as one in which his "heart was strangely warmed." He had no intention of forming a new sect, and he called the group which formed around him the United Society. The ordered life and moral strictness of members soon earned them the name of Methodists. When the Church of England refused to recognize the results of Wesley's work, or to recognize his clergymen, the United Society became a separate denomination under the name of Methodists, although John Wesley, himself, never left the Church of England.



LOVELY LANE MEETING HOUSE

Building in Baltimore in which the Methodist Episcopal Church was organized, in 1784.

Missionaries were sent to America in 1764. Francis Asbury came as a missionary in 1771. In 1784, John Wesley appointed him Bishop. In the same year, at the Christmas Conference, so-called because it convened on Christmas Day, at the Lovely Lane Meeting House in Baltimore, one hundred Methodist circuit-riding preachers met in the first General Conference. At this meeting, which was presided over by Bishop Thomas Coke, who was sent to America by John Wesley, Francis Asbury was confirmed as Bishop, and the Methodist Episcopal Church in America was organized.

By 1796, sufficient interest had spread over the mountains to the west to bring about the organization of the Western Conference. The first Methodist Society in Ohio was founded at Columbia, now Cincinnati, in 1798, when the Reverend John Kobler, of Kentucky, organized a class of 21 persons at the home of Francis McCormick, a local preacher. The second was at Marietta, in 1799, when the Reverend Robert Manley organized a class of six persons at the home of William McCabe.

From this time, Methodism spread rapidly, and circuits began to be organized, the first ones being the Muskingum, Miami and Scioto Circuits. Services were held first at the cabins of the settlers. The first church building north of the Ohio River was a log meeting house, built on Scioto Brush Creek, on the Scioto Circuit, in 1800, by the Reverend Henry Smith.

The Reverend Henry Smith formed the Scioto Circuit in 1799. The circuit was 400 miles in length, and required him to preach 20 sermons every three weeks. The life of a circuit-rider led him to cross mountains, ford rivers, camp all night in the wilderness, encounter the perils of Indian warfare, preaching in forts and cabins, sleeping on straw, or on bear and buffalo skins, living on bear meat, venison and wild turkey. The circuit-rider's allowance did not exceed \$64.00 per year. Mr. Smith once wrote of having to pay \$100. for a horse. He said he borrowed a blanket and wore it through the winter, because he could not afford a "great coat." Reverend Henry Smith served the church for 42 years, 32 of them in single life, "for I had not the heart to subject a wife to the privations, poverty, and hardships of those days."

In 1805, the Western Conference included five districts, stretching from Ohio to Louisiana. There were 26 circuits, and 37 preachers. The districts were: the Ohio, Holston, Cumberland, Kentucky and Mississippi. The first conference session held in Ohio was that of the Western Conference, held at Chillicothe, in September 1807, with Bishop Asbury presiding.

In 1809, the Ohio District was divided into two districts, the Miami and the Muskingum Districts. In 1810, Ohio contained three districts, 21 circuits, 31 preachers, and 8781 members.

A study of the General Conference and Annual Conference minutes has revealed the following Conference relationships in the State of Ohio. No special effort has been made to be geographically exact in these maps, but rather to show general conference areas and changes.

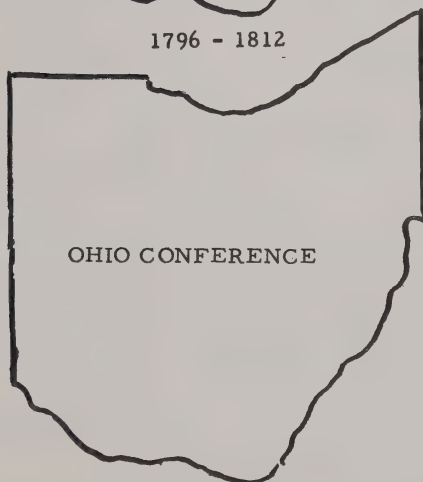
Ohio was at first a part of the Western Conference. This conference was formed by the action of the General Conference of 1796. It was once described as -

"bounded on the east by the Alleghanies,
on the south by the Gulf of Mexico,
on the north by the Aurora Borealis, and
on the west by the setting sun."

Ohio continued as a part of this conference until the General Conference of 1812.



1796 - 1812



1812-1824

The General Conference of 1812 dissolved the Western Conference, and formed the Ohio and Kentucky Conferences. The Ohio Conference included Ohio, parts of the states of New York, Pennsylvania, Virginia and Kentucky, and all of the Northwest Territory.



In 1824, the Pittsburgh Conference was formed, and included the eastern part of Ohio, from a point "near the mouth of the Cuyahoga River southerly to the Ohio." The Ohio Conference embraced the remaining part of Ohio, and portions of Michigan, Virginia and Kentucky.



The Erie Conference was formed in 1836, by dividing the Pittsburgh Conference. The part of Ohio in the Erie Conference was bounded by the southern line of the Western Reserve, and the Ohio Canal to Lake Erie, including Cleveland's West Side.

The Michigan Conference was also formed in 1836, including in the State of Ohio "that part lying north of a line running east from the north line of Darke County, except Elizabethtown, and Lebanon Urbana, Columbus and Zanesville Districts."



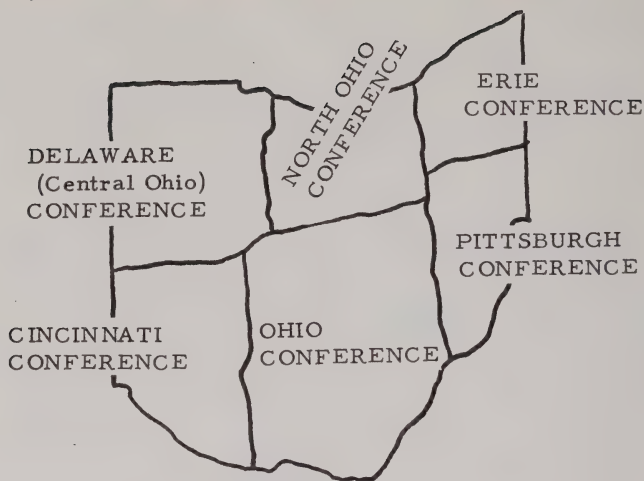
1840-1852

The North Ohio Conference was formed in 1840, from that part of the Michigan Conference lying in Ohio.



1852-1856

The Cincinnati Conference was formed in 1852, by a division of the Ohio Conference.



1856-1876

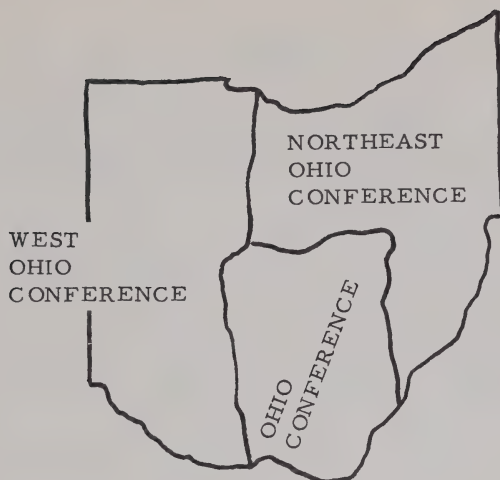
In 1856, the Delaware Conference was formed, by a division of the North Ohio Conference. In 1860, its name was changed to the Central Ohio Conference.



1876-1912

The East Ohio Conference was formed in 1876, from those parts of the Erie and Pittsburgh Conferences lying in Ohio. From 1876 to 1912, there were five conferences in Ohio.

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1912-1928

In 1912, the East Ohio and the North Ohio Conferences united to form the Northeast Ohio Conference.

In the same year, the Central Ohio and the Cincinnati Conferences united to form the West Ohio Conference.



1928 -

In 1928, the West Ohio and the Ohio Conferences united to form the Ohio Conference.

Perhaps the first circuit rider to visit the village of Delaware was Benjamin Lakin. Tradition has associated him with Methodist beginnings here. Writing in the Western Christian Advocate for March 5, 1840, Lakin described the Hockhocking Circuit of the Miami District of the Western Conference as of 1810. He said the Hockhocking Circuit extended from the mouth of "Salt Creek to the North of Delaware County. . . ." He added further that in 1810 Delaware was one of the five preaching places added to the circuit which already had thirty-three.

An examination of the Conference Minutes reveals that Benjamin Lakin served the Hockhocking Circuit for two years. At the session of the Western Conference held at Liberty Hill, Tennessee, in October, 1808, Benjamin Lakin and John Johnson were appointed to the Hockhocking Circuit. At the succeeding Annual Conference held at Cincinnati in October, 1809, Lakin was returned to the same circuit with John Manley and his assistant. In 1810, Lakin was assigned to the Cincinnati Circuit. At this same session, held in New Chapel, Kentucky, in 1810, the Hockhocking Circuit disappears from the list of appointments, and Delaware appears as the head of a circuit, with Robert Cloud as minister.

An analysis of these facts would indicate that since the Hockhocking Circuit was dissolved at the October Conference in 1810, Lakin's statement that "Delaware was one of five preaching places added to the Hockhocking Circuit in 1810," must have meant in the conference year of 1809-10, and probably early in the year of 1810. If Delaware was established as a regular preaching place in 1810, we might safely assume that circuit riders called here, and probably occasional preaching occurred here in 1809, or even in 1808, the very summer the village was founded.

Delaware continued to be the head of a circuit for five years, with the following ministers assigned to serve the circuit:

- 1810-11, The Reverend Robert Cloud
- 1811-12, The Reverend Alexander Cummins
- 1812-13, The Reverend Daniel Davisson
- 1813-14, The Reverend Samuel West
- 1814-15, The Reverend Isaac Pavey

During these years, there was no organized Methodist society in Delaware, but as often as the preacher was able to travel around the circuit, the word was spread, and those interested gathered to hear him preach. Preaching was usually held at one of the pioneer homes. Tradition has it that the home of Moses Byxbe, a frame house which stood just east of the present Sarah Moore Home on East William Street, was the center of Methodist activity, and the

usual meeting place of Methodists in the earliest days. When the first courthouse was built in 1815, it became a meeting place for religious groups, and services were often held there.

Lee's History of the City of Columbus, 1892, Volume I, says, "Among the first Methodist preachers preaching in Columbus was the Reverend Samuel West, then serving the Delaware Circuit, 1813 . . . At first Columbus was on the Delaware Circuit and then Delaware as on the Columbus Circuit." In 1815, Jacob Hooper was appointed to the Columbus Circuit. He was followed in 1816 by William Swayze assisted by Simon Peter. In 1817, William Swayze was returned with Lemuel Lane as his assistant.

Before leaving the first phase of the beginnings of Methodism in Delaware, let us review the organization and the pioneer circuit riders who put down the roots of Methodism here. In this period of ten years there were five Presiding Elders and twelve circuit riding ministers "of sacred memory."

The First Ten Years, 1808-1818
(Previous to Organization)

| <u>Year</u> | <u>Con- ference</u> | <u>District</u> | <u>Presiding Elder</u> | <u>Circuit</u> | <u>Ministers</u> |
|-------------|-------------------------|-----------------|------------------------|----------------|--------------------------------|
| 1808-09 | Western | Miami | John Sale | Hockhocking | Benjamin Lakin John Johnson |
| 1809-10 | Western | Miami | John Sale | Hockhocking | Benjamin Lakin John Manley |
| 1810-11 | Western | Miami | Solomon Langdon | Delaware | Robert Cloud |
| 1811-12 | Western | Miami | Solomon Langdon | Delaware | Alexander Cummins |
| 1812-13 | Ohio | Scioto | James Quinn | Delaware | Daniel Davisson |
| 1813-14 | Ohio | Scioto | James Quinn | Delaware | Samuel West |
| 1814-15 | Ohio | Scioto | James Quinn | Delaware | Isaac Pavey |
| 1815-16 | Ohio | Scioto | James Quinn | Columbus | Jacob Hooper |
| 1816-17 | Ohio | Scioto | David Young | Columbus | William Swayze Simon Peter |
| 1817-18 | Ohio | Scioto | John Collins | Columbus | William Swayze Lemuel Lane |

WILLIAM STREET CHURCH I

In the conference year of 1818-19, there was a reorganization of districts and circuits. Hockhocking Circuit was reestablished as a part of the Scioto District, and Jacob Hooper was the minister who was assigned to this circuit which served Delaware. It was during this year that a class meeting was organized and the first official Methodist activity was begun.

From the time of the organization of the Methodist Church in Delaware, its history conveniently divides itself in three parts, each associated with one of the three church buildings that have served it.

In the earliest days the church organization was simple. It took the form known as a class meeting, a group of a size that could easily meet in a home for the study and interpretation of the Bible. As the numbers grew, more classes were organized.

First Class Meeting

Unfortunately, few records are available concerning the first Methodist organization in Delaware. There have been preserved, however, the names of 17 persons who were probably the first class to organize. They were as follows:

Abraham Williams and wife
James Osborne and wife
John G. DeWitt and wife
Thomas Galleher and wife
William Sweetser and wife
Ebenezer Durfee
Pardon Sprague
Franklin Spaulding and wife
Stephen Gorman
William Patton
Moses Byxbe, and possibly others

This organization is believed to have taken place some time in the conference year of 1818-19. The minister that year was Jacob Hooper. He was followed by Andrew Kinnear and he by James Murray, who came in 1820. In this year, Delaware was again made the head of a circuit.

In the fall of 1821, Jacob Hooper was sent for the third time to Delaware. One may wonder if Jacob Hooper had a special interest in the Methodist people of Delaware, for on his second assignment here, the Methodist group was organized. On his third assignment, the building of a church was begun.

Delaware's First Church

In the winter of 1821-22, the decision was made to build what would be the first church building in the village of Delaware. A lot on the northwest corner of Franklin and William Streets was given to the Methodists by Moses Byxbe and Henry Baldwin, the patrons of the young settlement. Lot No. 60, of the original plat of the site of Delaware, was deeded on February 23, 1822, to the Trustees of the Methodist Episcopal Church in trust.

The deed record at the County Courthouse reads as follows:
"Byxbe to M. E. Church. Feb. 23, 1822. Sum of \$1.00.

"Moses Byxbe, Henry Baldwin and Sally Baldwin, his wife, to Stephen Gorham, Pardon Sprague, Elijah Adams, Henry Perry, Robert Perry, William Patton, Thomas Galleher and Moses Byxbe, Jr., Trustees, and their successors in office forever according to the rules and disciplines of said church, in trust for the Methodist Episcopal Church in Delaware, 6 rods square.

"This deed is given solely and expressly on the conditions following: that they (the Trustees) shall erect and build or cause to be erected and built on the aforesaid lot fronting on William Street within two years from date a suitable house for public worship of at least 38' x 44' square on the ground and shall at all reasonable times permit such ministers and preachers belonging to said church as shall from time to time be duly authorized by General Conferences and Annual Conferences of said M. E. Church to preach and expound God's Holy Word therein according to rules, discipline and regulations of said church.

"And also at all reasonable times (when the said house is not occupied by the said M. E. Church) permit the ministers and preachers of any other denominations of professing Christians to preach and expound God's Holy Word therein according to the rites, rules and regulations of the respective churches to which he or they may severally belong if desired.

"Witnessed: Jacob Hooper
 John G. DeWitt"

No official records survive describing the activities of this early day, but the progress of the building venture is indicated by occasional notices published in the local newspaper, The Delaware Patron and Franklin Chronicle. The following ones will give some evidence of the proceedings:

"Monday, March 4, 1822. Notice.

"The Trustees of the Methodist Episcopal Church, in the town of Delaware, are requested to meet at the house of Colonel Moses

Byxb, in Delaware, on Saturday, the 9th inst., at 1:00 o'clock P.M., for the purpose of concluding a contract for the erecting of a meeting house and fixing upon the scite therefor, and transacting such other business as may seem necessary.

"By order of the Board, M. Byxb, Jr., Sec'y."

"Monday, April 1, 1822

"I do certify that John G. DeWitt has undertaken to erect, etc., the Meeting House.. . . .

Moses Byxb, Jr., Sec'y."

"Monday, April 1, 1822.

"The undersigned will receive on the subscription of the subscribers to the Methodist Meeting House, the following articles, if delivered soon, - wheat, rye, corn, pork, bacon, tallow, honey, sugar, beeswax, flax, wool, lard, linen, tow-cloth, shoes, leather, batts, labour, tanning, and 2 or 3 milch cows.

John G. DeWitt"

"Monday, April 15, 1822.

"Those that wish to pay any part of their subscription to the Methodist Meeting House in Delaware in teaming, are requested to attend at my house, the first of next week.

John G. DeWitt."

"June 10, 1822.

"Those who have subscribed labor to the Methodist Meeting House, are desired to pay the same to John G. DeWitt.

Moses Byxb, Jr., Sec'y."

"August 21, 1822

"The subscriber will receive proposals for the framing of the window frames for the Methodist Meeting House, and the making of sash for the same, until the first of September next.

John G. DeWitt."

"October 9, 1822.

"The undersigned will receive the following articles from the subscribers to the Meeting-House, if delivered soon, - wheat, flour, meat, butter, tallow, beeswax, sugar, honey, corn, oats, flax, linen, tow-cloth, factory cloth, and one beef creature.

"All the labor subscribed is wanted immediately, - and those who subscribed cash will please pay the same as soon as possible, as it is wanted to purchase nails and glass.

J. G. DeWitt."

It is evident that by our standards, the work of building a church in 1822 was accomplished with no little difficulty and personal sacrifice. The people gave of what they had, possessions, services, and occasionally cash. It was the obligation of the contractor, to receive items of merchandise, trade them for labor, cash or other merchandise, and finally accomplish his purpose.

It is recorded in one of the old county histories that the money cost of the church was \$870.00. This evidently does not include the donations of labor and materials. In addition to the newspaper notices referred to above, there are occasional notices, such as this one of "Jacob Conklin, Liberty Township, near the Paper Mills; for 72 years a member of the Methodist Episcopal Church; worked one week with ox team to assist in the building of the first Methodist Episcopal Church in Delaware." (Biographical History of Delaware, Union and Morrow Counties, page 357.) Among other subscriptions, the memory of which is a local tradition was one of fifteen gallons of whiskey, by Rutherford Hayes, the father of the President-to-be.

Dedication

We do not know when the building was completed, but the dedication took place some time in 1824. The dedication service, which took place during the pastorate of the Reverend Thomas McCleary, was conducted by the Reverend Jacob Young, presiding elder of the Lancaster District of the Ohio Conference. This dedication service was the occasion of the first use of the name, "William Street Church," which has been continued to the present time.

The church has been described in the following words, by someone who knew it in its active days. "It was a plain, square structure, provided with galleries on the east, south, and west sides, and two rows of windows, one above and the other below, which gave it the appearance of a two-story building. The auditorium was entered from the south. At the north end was an elevated, box-like pulpit, which was reached from either side by eight steps, and when ascended, gave the preacher a full view of his entire congregation, above and below."

Many years of searching have brought forth only one picture of the old church. This was a part of a picture map of Delaware showing the houses and buildings, and dated 1873. The accompanying reproduction of a section of this map shows the building when it was about fifty years old. The old church, labeled B, stood on the northwest corner of the intersection of Franklin and William Streets. Behind it are shown the Presbyterian Church, C, the Episcopal Church, D, and the second Presbyterian Church, E. To



Section of Picture Map of Delaware (1873)

the east of the William Street Church I, may be seen the William Street Church II, labeled A.

The accompanying sketch of the old church was made from the old map.

Delaware - A Station, 1840

No official records of this church are available from the time of its dedication until the year 1840, when Delaware progressed from being the head of a circuit, to a "station"; that is, a single appointment with a minister of its own. From that time on, many of the records of the "Quarterly Meeting Conferences" have been preserved, with also some Class Meeting Records, some Official Board Records, and some Membership Records. There are also some records of the "Parsonage Aid Society," and rather complete records of the Woman's Association from the time of its organization. From these records, newspaper accounts and Conference records, the story of the three William Street Churches will be continued.

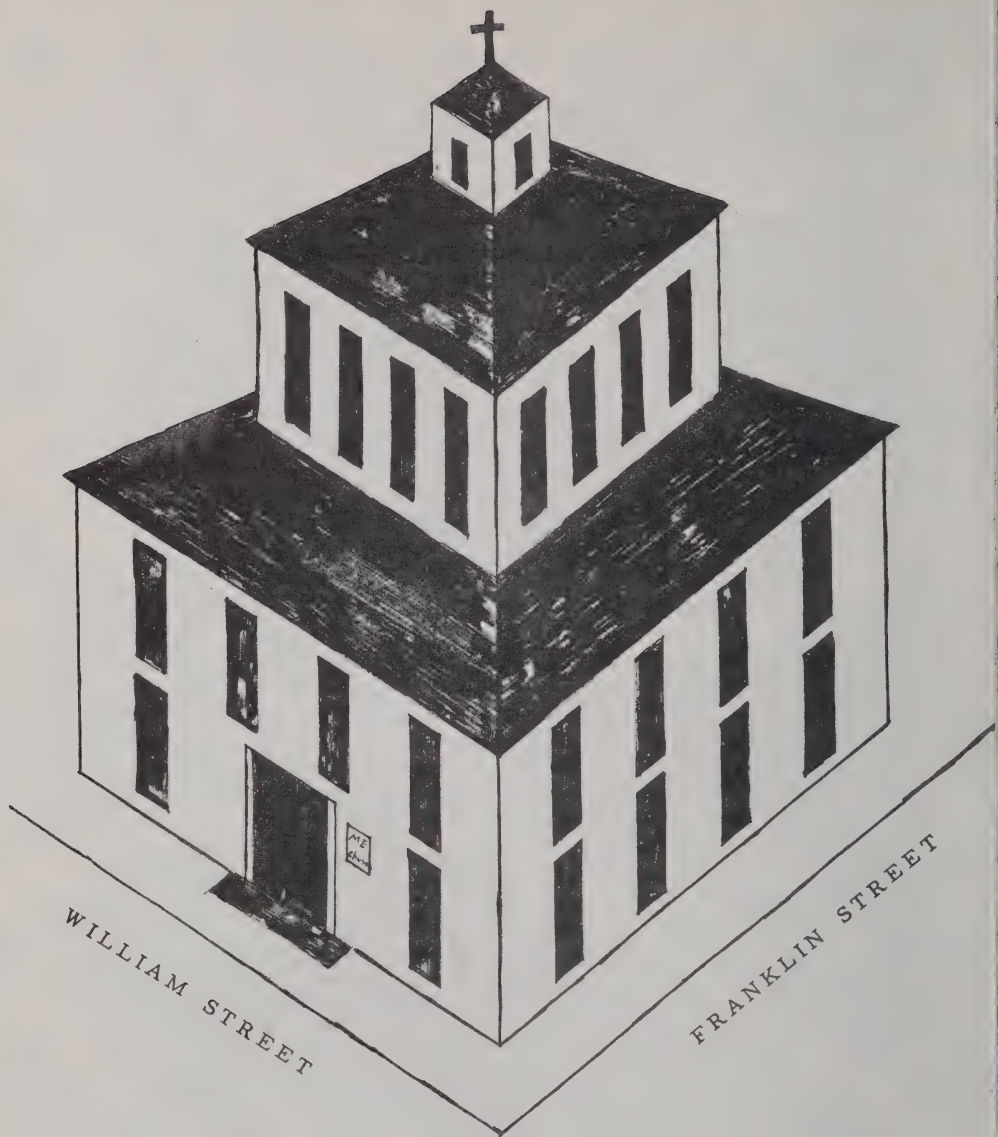
Adam Poe

The year 1840 marks one of the key dates in the history of William Street Church and of Delaware. In addition to being the year in which Delaware became a "station," it was the year when Adam Poe was sent to Delaware.

Adam Poe was admitted to the Conference in 1826. Fourteen years of riding circuits, and riding districts as presiding elder, had broken his health and he was facing retirement, about to be tagged with that shameful, but time-honored label of "worn-out preacher." It was felt that he could not survive another circuit appointment.

The choice was left to Poe himself - to take an appointment or to become inactive in the ministry. Poe was said to be one of the best versed men of his time on the history of the midwest. He constantly carried his saddlebags full of books and Bibles. He had a passion for disseminating knowledge. His decision was, "If I die in the work, Glory be to God. Idleness I cannot endure." As a compromise for Poe, he was sent to Delaware, where he would not have to travel so much.

One of the problems which had been giving Ohio Methodists increasing concern for some years was the matter of higher education under the auspices of the Methodist Church. Norwalk Seminary, the only Ohio Methodist institution, was going bankrupt. . . Augusta College (Kentucky) was closing because of problems asso-



WILLIAM STREET METHODIST CHURCH
DELAWARE, OHIO
1822 - 1846

Graham
1954

ciated with slavery. Ohio Methodists would not send their children into slave territory to college. This matter had been discussed at some length at the recent conferences, but no decision had been reached. Adam Poe came to Delaware with the problem heavy on his heart.

Adam Poe had been in Delaware only a few months when he wrote in his journal that his health was greatly improved. But, as he wrote, he was not sure. "Whether the improvement should be attributed to Dr. Howe's prescription, or to the use of sulphur water from the medical springs here, or to the fact that my labors in preaching are not so great and that in being home all of the time I have better opportunity of regularity in food and lodging."

Ohio Wesleyan University

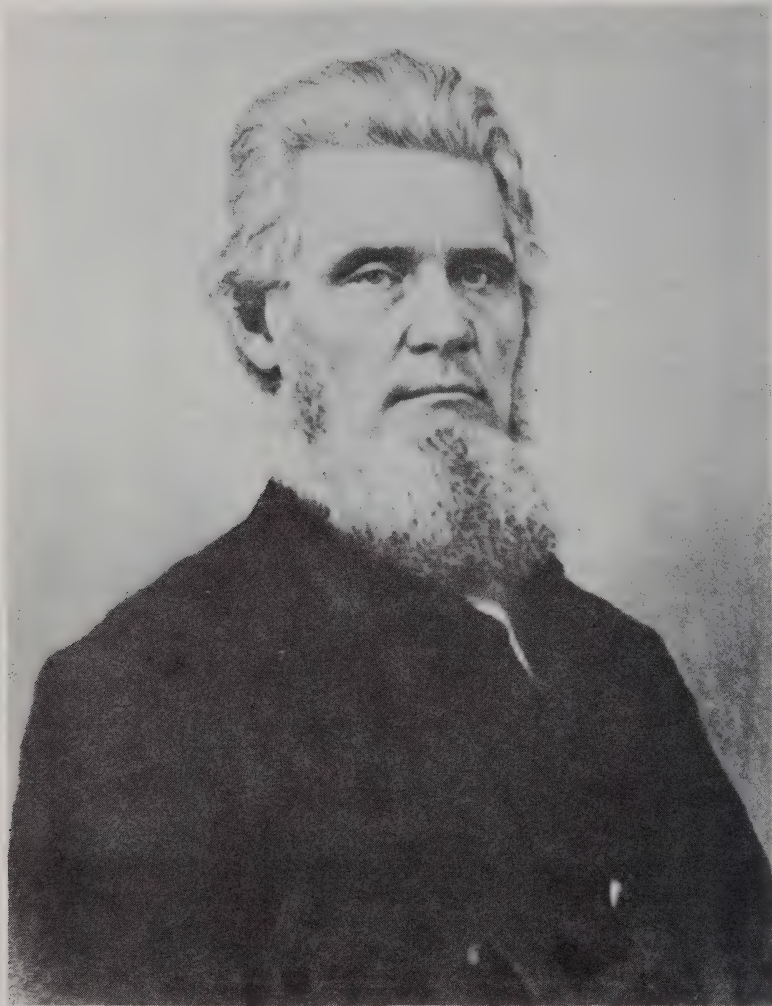
It was just at this time that the Mansion House property was offered for sale. On June 21, 1841, Poe wrote a letter to Edward Thomson, Principal of the Norwalk Seminary, in which he said, "There is a delightful property here containing six acres of land, embracing the mineral spring. . . which the citizens of this place would gladly donate to us. . . I have enquired and find it meets with very cordial consideration by the principal citizens. . I am sure you would prefer this location (to Norwalk), and the property (is in such condition that) would enable us to go on with the school without delay or embarrassment. . . Is there any probability of sale there on terms that would not compromise our honor or integrity? . . ."

This seems unquestionably to have been the germination of the idea that was to become the Ohio Wesleyan University. In the summer of 1841, under Poe's leadership, petitions were circulated and subscriptions received, totaling the \$10,000 needed to buy the Mansion House. The petitions were presented to the North-Ohio and Ohio Conferences and accepted by them. So, in one year, 18-40-41, William Street and Delaware brought about a restoration of Adam Poe's health, and he, in turn, engineered the beginning of the Ohio Wesleyan University.

After a year and a few months in Delaware, Poe was sent to complete the unexpired term of a Presiding Elder and then returned to William Street for another year. He always afterward maintained a contact with Delaware, as Financial Agent and later Trustee of Ohio Wesleyan during the remainder of his life. Poe's story is told in more detail in a paper by the author, to be found in the Ohio Wesleyan library. Poe received little recognition as a reward for his vision of the Methodist College, and for his continued, courageous devotion to that cause, perhaps because the

facts about it were modestly hidden within Poe's better known capacity as a plain preacher of the gospel and a one-time pastor at the William Street Church in Delaware.

From Poe's central passion for a Methodist college came that great institution that has so richly blessed Delaware and all Methodism; and from it has come a blessing in return, as generations of college students and great faculty leaders have made William Street Church known wherever Methodists are to be found.



The First Commencement

With the establishment of Ohio Wesleyan, the old William Street Church proved inadequate and quietly bowed out, but not before it was called upon to serve as the setting for the first Ohio Wesleyan Commencement, in 1846. The present day conception of academic processions and long lines of graduates are a far cry from the first commencement where a single graduate received a degree and gave his own class oration. Somehow it seems fitting that one of the last acts of the old William Street Church, which nurtured and sponsored the Ohio Wesleyan University, should be to witness the first commencement.

The church membership had increased to over 300, and that, with the need for serving more college students, spurred the church to think in terms of a new building.

It was during the ministry of the Reverend Henry E. Pilcher, in 1845-46, that action for a new church took place. On December 9, 1845, official action was taken "to proceed to purchase a lot for a new meeting house of Mrs. Hayes." Four days later, a committee was appointed to dispose of the old church. The committee consisted of Augustus A. Welch, John Wolfley, and the minister. At a meeting of the Official Board on December 29, 1845, (members present: Franklin Spaulding, Wilder Joy, John Ross, Nathan Chester, John Wolfley and Augustus A. Welch) the following report was presented and approved:

"We, the Committee appointed December 13, 1845, to dispose of the Methodist Episcopal Church and lot, submit the following: 'We met the committee from the school district, and bargained with them to sell them the church building for a schoolhouse, for the sum of \$1100, \$700 to be paid within a year and the balance to be paid within four years; possession to be given them, July 1, 1846.'"

Later History of William Street Church I

The old church building was fixed up for a school, by having a floor built in the high auditorium. It served for ten years as a school, and was then sold to the city. The city established a council chamber and jail upstairs and made a market place of the downstairs. In 1870, the downstairs was converted into an engine-house for the fire department. Thus it served as a city hall until the new city hall was constructed about 1882. The 1880 History of Delaware County contains a sort of obituary notice: ". . . the old brick building on the corner of Franklin and William Streets, that has

served as church and school-house, as council chamber and court-room, as lock-up, market-place and engine house, is a relic of a bygone day." It was torn down in 1884.

Before taking our leave of William Street Church I, let us review the Methodist organization, and record the names of those who served the church. There were eleven presiding elders and thirty ministers, in the years 1818-1846.

WILLIAM STREET CHURCH I
1818-1846

| Year | Conference | District | Presiding Elder | Circuit or Station | Ministers |
|---------|------------|-----------|-------------------|--------------------|---------------------------------------|
| 1818-19 | Ohio | Scioto | John Collins | Hockhocking | Jacob Hooper |
| 1819-20 | Ohio | Scioto | John Collins | Hockhocking | Andrew Kinneare |
| 1820-21 | Ohio | Scioto | Samuel West | Delaware | James Murray |
| 1821-22 | Ohio | Scioto | Greenberry Jones | Delaware | Jacob Hooper |
| 1822-23 | Ohio | Lancaster | Jacob Young | Delaware | Thomas McCleary |
| 1823-24 | Ohio | Lancaster | Jacob Young | Delaware | Thomas McCleary James Roe |
| 1824-25 | Ohio | Sandusky | J. B. Finley | Delaware | Jacob Dixon |
| 1825-26 | Ohio | Portland | James McMahan | Delaware | James Gilruth |
| 1826-27 | Ohio | Portland | James McMahan | Delaware | Abner Goff |
| 1827-28 | Ohio | Portland | James McMahan | Delaware | James Gilruth Cyrus Carpenter |
| 1828-29 | Ohio | Portland | Russell Bigelow | Delaware | James Gilruth William Runnels |
| 1829-30 | Ohio | Portland | Russell Bigelow | Delaware | David Lewis Samuel P. Shaw |
| 1830-31 | Ohio | Portland | Russell Bigelow | Delaware | Samuel P. Shaw Alfred M. Lorain |
| 1831-32 | Ohio | Portland | Russell Bigelow | Delaware | Alfred Lorain David Cadwallader |
| 1832-33 | Ohio | Portland | Greenberry Jones | Delaware | Charles Goddard J. M. McDowell |
| 1833-34 | Ohio | Columbus | Augustus Eddy | Delaware | Leonard B. Gurley John C. Havens |
| 1834-35 | Ohio | Columbus | Augustus Eddy | Delaware | John C. Havens Robert Doughty |
| 1835-36 | Ohio | Columbus | Jacob Young | Delaware | Joseph B. Austin William Morrow |
| 1836-37 | Ohio | Columbus | Jacob Young | Delaware | Joseph B. Austin Nathan Emery |
| 1837-38 | Ohio | Columbus | Jacob Young | Delaware | John Alexander Ebenezer P. Webster |
| 1838-39 | Ohio | Columbus | John Ferree | Delaware | William S. Morrow Joseph W. White |
| 1839-40 | Ohio | Columbus | John Ferree | Delaware | William S. Morrow John Blanpied |
| 1840-41 | North-Ohio | Bellef. | William S. Morrow | Delaware | Adam Poe |
| 1841-42 | Ohio | Delaware | William S. Morrow | Delaware | Adam Poe Henry E. Pilcher |
| 1842-43 | N-Ohio | Delaware | William S. Morrow | Delaware | David Warnock |
| 1843-44 | N-Ohio | Delaware | William S. Morrow | Delaware | Adam Poe |
| 1844-45 | N-Ohio | Delaware | William S. Morrow | Delaware | William L. Harris |
| 1845-46 | N-Ohio | Delaware | John H. Power | Delaware | Henry E. Pilcher |

WILLIAM STREET CHURCH II

The trustees purchased from Mrs. Rutherford Hayes the present corner lot, Lot 61, of the original plat of Delaware for the sum of \$1900. This was to be the site of the new church. It was a large lot with a brick house, which had been the Hayes home from 1823 to 1846, standing immediately on the corner. Here Rutherford B. Hayes, later to be Governor of Ohio and President of the United States, had lived from babyhood until at age 14 he was sent away to school. His mother continued to live in the home for 10 years until she sold it in 1846 to the trustees of the William Street Church. The brick house was used as a parsonage from 1846 to 1861, when, during the pastorate of the Reverend Thomas Parker, it was torn down and a new house was erected, on the same corner at a cost of \$3500. This new house was later (1886) moved north on Franklin Street to the site of the present parsonage, to make room for the larger William Street Church III.

The accompanying reproduction of a section of an old map of Delaware, dated 1854, shows the location of the William Street Church I (no. 1), the old Hayes Homestead, which was the William Street Parsonage from 1846-1861 (no. 2) and the William Street Church II (no. 3).

The Hayes Homestead

The description of the property by Mr. Hayes, the president-to-be, will be of interest since it was his boyhood home and playground. He wrote of it, in his "Diary and Letters" (Volume I, page 4), "We lived in a new two-story brick house on the northeast corner of William and (Franklin) Streets opposite the old brick Methodist meeting house. It was building at the time of Father's death, and remained in part unfinished until 1828. Our garden, grass plot and barnyard, occupied, I think, two village lots, about 12 rods on William Street by 16 on (Franklin) Street. We had 2 apple trees, 6 or 8 fine English cherry trees, several peach trees, a couple of quince, and currant bushes in abundance. At the outer edge of the sidewalk, in front of the house on William Street, were planted a number of locusts, which grew to a large size."

The New Church

The new church was to be built just east of the parsonage. A note in the Quarterly Conference records for February 21, 1846, refers to a resolution passed to the effect that "the Quarterly Con-



ference recommend to the Trustees of the New Meeting House that the length and Breadth of the preasant plan of Sd House be curtailed so as to make it 80 feet in length by 50 feet in bredth." Also, "Resolved, that the Recess in the front wall according to the present plans be dispensed with."

On May 6, 1846, the building committee, consisting of John Wolfley, Nathan Chester and Augustus A. Welch, let the contract to Mr. William Owston, "to erect a house of worship." The building was to be "a neat, plain, rectangular church, two stories high, with a vestibule in the front (south) both above and below." The audience room was to have a gallery across the front or south end, and "furnish settings for about 600 persons." The seats and other woodwork were to be of black walnut. The walls were to be of limestone.

Construction on the new church evidently resulted in getting it enclosed in the same summer and fall as it was begun, for, after letting the contract on May 6, 1846, we find a note in the Sunday School minutes for December 13, 1846, stating that the first Sunday School session in the new Meeting House was held on that date. There is also a note on the same date, stating that "The funeral of Bro. Horr will be attended today at the Episcopal Church, the Methodist Church not being prepared with seats sufficient for a large congregation." During the time the church was being built, Sunday School and Preaching Services were held in the Courthouse.

The Memorial History of Delaware, Union and Morrow Counties, 1896, in a biographical sketch of John Wolfley, states that he "superintended the erection of the William Street Church in 1846-47." Mr. Wolfley was the grandfather of the Misses Anne and Florence McDowell, and built the McDowell home on East Central Avenue.

The whole enterprise received only a brief mention in the local newspaper. The Olentangy Gazette, for July 30, 1847, carried the following notice, "The new church lately erected in our town by the Methodist denomination will be dedicated to the service of God on Tuesday morning next. The sermon on the occasion will be preached by Bishop Janes of New York." The next issue, August 6, stated, "The new church was dedicated on Tuesday afternoon, Bishop Janes preaching the dedication sermon to a very large audience." The Christian Advocate and Journal, of New York, carried a more complete account of the activities. From that source, was obtained the following story.

The new building was nearly completed, at a total cost of \$5600.00, when it was dedicated on August 3, 1847. The dedication service was in charge of Bishop Edmund S. Janes, assisted by the Reverend Dr. Thomas E. Bond, editor of The Christian Advocate and Journal, of New York.

Dr. Bond, on a trip around the country, visiting Annual Conferences, was at Meadville, Pennsylvania, where Bishop Janes was conducting the Erie Conference. The Bishop invited Dr. Bond to accompany him to Sidney, Ohio, where he was to preside over the North Ohio Conference. They planned to go by way of Warren and Akron, Dr. Bond wrote in the Advocate, ". . .the Bishop having engaged to dedicate a church, beyond Akron a day's journey, on Tuesday next." They traveled from Meadville to Warren, Ohio, on Friday. They procured a buggy with two horses, and journeyed through Ravenna and Akron, to Wooster, on Saturday. They spent Sunday in Wooster. Early Monday, they took the mail stage to Mansfield, where they hired a buggy from a livery man who guaranteed to place them in Delaware by 10:00 P. M. But, Dr. Bond wrote, "his ponies stepped too short to fulfill his promise," and they arrived at Westfield at 10:00 P. M. Here they stayed the night and left early Tuesday to do the last fifteen miles to Delaware.

About 5 1/2 miles out of Delaware, a rear wheel came off of the buggy. It was on the Bishop's side, but "he remained, as he always is, upright." No one was harmed, but no carriages were available from nearby farmhouses to continue the journey. A farmer lent the Bishop a horse, with his "Sunday saddle and bridle," to keep his 11:00 appointment five miles away. Just as they were starting, a buggy came along, going to the "dedication." The Bishop was given a seat in the buggy, whose former occupant rode the horse. Dr. Bond was left behind, but before long, someone from town, hearing of his being stranded, came to get him and the luggage.

The dedication was postponed until 2:00. "The sermon was very interesting, as was, indeed, the whole service; and the audience was large."

Dr. Bond's description of the church, and his reflections upon the service, are as follows: "The church is a handsome building, and unusually large for a town of the size of that which it ornaments. It is, nevertheless, plain, as our churches ought all to be. There is no superfluous decoration, no tinsel ornament. The firm, well-built stone walls are in keeping with the truths which are preached within, impressing the idea of strength and

stability. The pulpit is not yet erected, and there is no gallery, except one in the end opposite the place where the pulpit is to stand. The windows are very deep, but made to open by turning on a pivot, instead of sliding up and down, - an innovation of very doubtful expediency.

"The entrance from the street is into the basement, from which a large vestibule is taken, to accommodate the wide stairway on each side, leading to the body of the church. The stairways are of black walnut, and so also is the front of the gallery. So liberal a use of this material in New York would be a formidable item of expense in the erection of a house of worship; but in this country the walnut tree abounds, and grows to a very large size, and it is no harder to saw than other wood. I confess, I wished, in this instance, it had been scarcer, and even out of reach, as its dark and somber hue is not at all to my taste, when placed in contrast with white walls and white window frames and casements; and I hope the brethren will yet give the front of their gallery as much paint as they would have done, had it been constructed of common pine boards.

"After the dedication service, a subscription was entered into, by which \$500 of the \$700 needed to finish payment on the building was raised. . . If Delaware should justify the promise it now gives, the future will show the wisdom and providence of those who have projected and carried out the enterprise which has already resulted in the erection of one of the best houses of worship I have seen on this side of the mountains."

Ohio Wesleyan's Second Commencement

On the day following the dedication of William Street Church II, August 4, 1847, the Second Ohio Wesleyan Commencement was held in the new church. Dr. Thomas E. Bond wrote of the Commencement, "(It) came off in fine style. The friends and patrons of the University had assembled in great numbers. The last year (first commencement) had furnished one graduate; this year there were two. . . The young gentlemen, admitted to the degree of Bachelor of Arts, acquitted themselves well. . . The President, Dr. Thomson, gave the Baccalaureate address. . . of the address, - the precepts were sound and well indicted, the language chaste and appropriate, the style finely epigrammatic, and the whole address was relieved by a vivacity of thought and diction which delighted as much as it instructed the audience."



Deed to Church Property

The lot purchased for the site of the new church, by official action taken December 9, 1845, was not deeded to the trustees until four years after the new church was dedicated. The deed is dated January 2, 1851.

The deed record at the county Courthouse reads as follows (Vol.31, page 153):

"Inlot 61-62, Wm. A. Platt, et al. January 2, 1851. Sum of \$1900.

"William A. Platt, Fanny A. Platt, Rutherford B. Hayes, Sophia Hayes to Wilder Joy, Emery Moore, Nathan Chester, John Ross, E. W. Littell, John H. Dean, Abraham Blymer, Augustus A. Welch, John Wolfley, trustees in trust for the uses and purposes hereinafter mentioned, for the sum of \$1900 to them paid at and upon the sealing and delivery of these presents,

"Inlot 61 and the west half of Inlot 62, together with all and singular the houses woods waters ways privileges and appurtenances thereto belonging or in any way pertaining.

"To have and to hold the above mentioned and described places of land in trust that they shall erect and build or cause to be erected and built thereon a house or place of worship for the use of the members of the M. E. Church in the U. S. of A., and in further trust and confidence that they shall at all times forever hereafter permitsuch ministers and preachers as shall from time to time be duly authorized by the General Conference and the Annual Conferences of the said church to preach and expound God's Holy Word therein."

No explanation has been found for the delay in transferring the deed, or for the unusual circumstance of building the church five years before the deed was to be received for the lot. No reference to the matter has been found among the church records. But a note in the collected papers of Rutherford B. Hayes seems to refer to it. It was addressed to his mother, under date of January 24, 1847, and read, "Whatever you do with the Delaware folks, do not sur them. None but very green people ever go to law to get their rights." One might suspect that there was some delay in completing payment for the property.

1846-1887

The years during which the William Street congregation occupied the second building extended from 1846 to 1887, when the present building was constructed. These were the years when two Delaware institutions were gaining world-wide reputations as cen-

ters of vital Christian faith, and of intelligent vision of the comprehensive tasks of the church. The Ohio Wesleyan University, virtually founded and kept alive by the spirited Adam Poe, pastor at William Street, and this church, grew along together in influence and in accomplishments, until to speak the word "Delaware" in the farthest corners of the world was to conjure up in the minds of men and women of many races and lands, the happy memories of worship at William Street Church, and of life-changing associations with great educators in the life of this church and at the University.

The relationship between the church and the college in these years was most natural, for the leadership that excelled in one also served without stint in the other. The Western Collegian, predecessor to the Ohio Wesleyan Transcript, on February 22, 1871, referred to the fact that Professors Whitlock and Semans taught Bible classes, and Professor Williams had a regular New Testament Class in Greek, in the William Street Sunday School.

A Maturing Church

The years of William Street Church II were in a way years of a maturing church. Incidents ranging from humorous to very serious are recorded or referred to in the records that have been preserved. In the late 1840's, the Sunday School secretary reported as follows: "Pleasant morning. School small. Services opened with singing. Librarian absent as usual."

Rutherford B. Hayes in one of his "Letters" in January, 1852 (Vol. 1, page 406) referred to one of the members thus, "Mrs. _____ is an inexhaustible theme (for gossip). She goes too late to church to find a seat (i. e. the Methodist Church which is always crowded) among the congregation, and striding up the aisle with the dignity of a lioness, seats herself within the altar, immediately below the sacred desk, 'the observed of all observers.' The ministers look 'unutterable things' at her, the devout brethren and sisters shake their heads and whisper, the undevout giggle, but not a soul of them dares breathe a syllable that would reach her ear. They all know that the House of God would offer no protection against her. And so she disturbs everybody else, but nobody disturbs her."

Disciplinary Action

Church members in the early days were expected to abide by the vows they took in becoming members. There has been preserved a copy of the notification of one member of a hearing date at which he might explain his derelictions.

"Delaware, Nov. 8, 1847.

"Dear Bro. Parker, . It has become my painful duty to request you to meet a committee of your brethren to answer to the following charges.

1. Imprudent conduct - in attending a circus.
2. A violation of the rules of our discipline, in absenting yourself from class meetings and neglecting family worship.

"You will please meet the committee on Friday of this week at 2 PM in the basement of our church.

Aff. yours
C. Sawyer (Minister) "

No less a person than Professor William G. Williams received a public "scolding" in 1848, when he was "tried by a committee and found guilty of neglect of duty in repeatedly and willfully neglecting to attend class meetings." The Quarterly Conference approved the action of the committee. At an adjourned meeting of the Quarterly Conference at 4:00 the same day, the case of William G. Williams was called for reconsideration. The Conference reversed the action of the committee. It seems only fair to report that evidently Mr. Williams did recover nicely from this spiritual lapse, for he lived to serve the Ohio Wesleyan University and the William Street Church faithfully and well for some 57 years, and was Secretary of the North Ohio Conference for 29 years.

It is also recorded that in June 1867, "the character of Brother Edward Thomson, Jr., was approved and his license (as a local preacher) renewed;" it was ordered, however, that he "be kindly admonished by the Presiding Elder for certain improprieties and indiscretions in his conduct, and that he be advised with in relation to the future."

An action taken in 1872 was stated, "Resolved, that 'dancing' either in 'privit' parlors or in 'publick' halls is detrimental to spirituality and cannot be indulged in by professing Christians without bringing reproach upon the cause of Christ.'" "Resolved, that we will not countenance 'dancing'. . . ."

Numerous cases were called before a disciplinary committee to answer charges of attending a circus. Several members were expelled from the church for this "unchristian conduct."

Committees were frequently appointed to keep order during the church service, sometimes "with authority to call to their aid such assistance as they may require." At another time it was stated, "If any expense is incurred in keeping order, we (Quarterly Conference) will see that such expense is met."

Annual Budget

Church expense money was raised in the early days by apportioning the needed amount among the classes. To determine the need, a committee visited the pastor at the beginning of the year, and together they estimated the anticipated need. The budget for 1850-51 was as follows:

| | |
|------------------------|-----------------|
| Fuel and Table Expense | \$ 150.00 |
| Horse-Keeping | 33.00 |
| Quarterage (Salary) | 240.00 |
| For Presiding Elder | 63.50 |
| Annual Budget | <u>\$487.00</u> |

In addition, the presiding elder was allowed \$1.00 per quarter for travel expense.

In September 1853, an action was taken, not without considerable reluctance and some opposition, "to take a collection in the church every Sabbath at the morning service, for the purpose of paying the current expenses of the meeting house." This practice was continued for a few years, but opposition to it continued, and in October 1859, a motion was made "that plate collection on Sabbath Day be discontinued." The motion lost, and a new motion was immediately introduced, calling for collections twice daily on Sabbath Day. This motion was passed, and, we suppose, the custom was established.

End of Divided Congregation

In the early church, it had been the practice for the men to sit on one side of the church, and the women on the other. An action in the Quarterly Conference in October 1857 brought an end, in the William Street Church, to the divided congregation. A motion was made by Professor William L. Harris, former minister, who was later to become a Bishop, that "it is the sense of this Quarterly Conference that it is in order that families sit together in the congregation." The motion was passed and the Reverend Alexander Nelson was directed to make public announcement of the action on the following Sunday morning.

Sometime in the late 1860's a congregation becoming "safety conscious" appointed a committee on "ingress and egress," to examine doorways and stairways. In due time the committee gave a report which was termed satisfactory by the Quarterly Conference.

It was about this time that the ladies of the church requested the Quarterly Conference to take action to discontinue the use of

the common cup for Communion, and to provide individual service. The men replied that the present practice was satisfactory to them, but if the ladies preferred the individual service they would provide the means.

Ministers in the early days were expected to follow a strict personal regimen. Reference is made to the admonition that ministers arise at 4:00 A. M. for personal prayers and devotions. But laymen, too, were evidently expected to sacrifice comfort and ease in the interest of things spiritual. At a Quarterly Meeting Conference, this action was recorded, "Resolved, that Professor Merrick be respectfully requested to furnish a copy of his very interesting and instructive lecture on Revivals, delivered this morning (Sunday) at 5 o'clock, in the Methodist Episcopal Church in Delaware."

A New Name?

After the formation of a second Methodist congregation in Delaware in 1852, there was evidently some confusion about identifying the two groups. A note concerning this appeared in the Quarterly Conference record for August 1856. It read as follows: "Some conversation took place respecting a specific name for the first Methodist Episcopal Church of Delaware. A committee of three was appointed to report on said subject. They retired, and after a short absence returned and recommended the name of 'Union Chapel.' The report was accepted and the committee discharged. On motion, the words 'Union Chapel' were struck out and the words 'William Street Church' inserted, and the report was adopted."

A note clipped from the Delaware Gazette on some unknown date thus refers to the second church:

"The second William Street Church was sometimes known as 'The Brimstone' Church, fire and brimstone being preached more in those days than at the present time."

Mrs. Hayes

Mrs. Rutherford Hayes, mother of the president, occasionally came back to Delaware to visit, after she had sold her home to the William Street Church. She visited with her foster daughter, Mrs. Wasson, who lived directly across the street from the church, on the southeast corner of William and Franklin Streets. There are a few references in her Diary to William Street and its people. In 1863, she wrote, "I have seldom seen such a good looking crowd of people as assembled in front of my old home

this morning. They are now in the church. . ." Another time she wrote, "Sunday. Went to church. It was built on my children's old playground. After being seated I looked around. It was filled with people, all strangers."

Mr. Hayes, who was later to be President, also referred to William Street in his Diary. At one time he said, "The Methodist Church, like Aaron's rod, (or was it Moses) swallows up all the rest. The Episcopal Church and the New Presbyterian have no preacher. Mr. VanDeman has no congregation; but the Methodists are always 'in a season of awakening.'"

William Street, Mother of Churches

William Street is not only older than the other Methodist Churches in and near Delaware, but she is their mother. The missionary zeal of the early Methodists kept them busy spreading the Gospel, organizing classes, and supplying "lay preachers" where they could be heard. As the population increased, and the number of Methodists increased, new Methodist organizations began to appear. In April 1843, the Quarterly Conference at William Street "nominated Joel Woodard, E. Conway, Erastus Burch, Isaac Patton, and Isaac Hardin as proper persons to act as Trustees for the Meeting House at the Paper Mills (Stratford)." The building was completed so that the first public service in it was on July 4, 1844, when a "grand oration(was given) by the Reverend Adam Poe."

In May 1849, "Ja. Davenport, David Dix, and Samuel Willey, Trustees of the M. E. Church of the Troy Meeting House" reported to the Quarterly Conference at William Street that they had a "deed for said property, a frame building, enclosed and plastered and furnished with a stove." They had as yet no seats, no pulpit and no paint, but they had pride and enthusiasm as they reported to the Mother Church.

At the Quarterly Conference in July 1852, a resolution was passed, "Resolved that this Quarterly Meeting Conference request the Bishop to form a circuit composed of those appointments surrounding Delaware Station and appoint a preacher to the same." Between that date and September 18, a congregation was formed that was to become St. Paul's M. E. Church. It was at first referred to as "South Delaware Circuit."

In April 1859, it was reported to the Quarterly Conference that a Methodist Episcopal Sunday School had been organized in East Delaware since the last Quarterly Conference. Meetings were being held in the school house. The Sunday School requested that they be placed under the control of the William Street

Quarterly Conference. Lytle's History of Delaware, pages 258-9, says, "Grace Methodist Church was organized in January 1860 by the Reverend Henry E. Pilcher (former minister at William Street, then presiding elder of the Delaware District). Twelve members in full connection and thirty on probation constituted the original organization."

The story of the formation of the Asbury Church will be told in connection with the problems associated with the endings of William Street Church II and the beginning of William Street Church III.

The Birth Pangs of William Street Church III

Before describing the ending of William Street Church II we must anticipate the beginnings of William Street Church III. The birth of the idea of the third and present William Street Church occurred, as far as the official record is concerned, in the report of the minister, the Reverend Russell B. Pope, to the Quarterly Conference on August 21, 1876. In this report, he said. . "I am fully impressed with the belief that the Society is in pressing need of a new church edifice. The one that has been used for the past 30 years is venerable in associations and hallowed with precious memories. But it is inadequate to the ordinary needs of the congregation and Sunday School, both by want of sufficient room and suitable accommodations. The Society has the means within its control. It owes it to itself, to the community, to the college, and to the church at large, to proceed with unified effort as soon as practicable to this work. It seems to me that no other work would so stimulate the church and lift it to a new plane of prosperity.

"I have rejoiced in the past success of this church and I pray for its more abundant prosperity in the years to come.

(Signed) Russell B. Pope."

At a meeting on May 14, 1877, the following spring, in the pastorate of the Reverend Isaac Newton, a committee of seven men, consisting of T. F. Joy, J. M. Byers, M. Cadwallader, E. T. Nelson, H. W. Pumphrey, J. C. Watson, and W. E. Moore, was appointed "to select a site for the new church building." No record exists to indicate that this committee ever made a report. Eighteen months later, in November, 1878, it is recorded that "Brothers O'Kane, Godman and C. Welch were appointed to a committee to investigate into the matter of a site for a new church building." Several sites were proposed and discussed, but on

June 3, 1879, the committee reported that they were "unable to find a suitable site at a reasonable price, other than the present location." A motion was made that as soon as \$20,000 could be raised, the Trustees should be instructed to begin the erection of a new church edifice. At a meeting a week later, a committee on fund raising made an elaborate report, consisting of resolutions and a scheme for dividing the church into collectors' districts. The resolutions and plans were approved, and then a motion was passed to table the whole matter for the time being.

Remodel or Rebuild?

The reasonable doubt in the minds of some members apparently was sufficient to cause the church to give serious consideration to the advisability of repairing and remodeling the old church instead of rebuilding. A committee was asked to secure estimates on the probably cost of certain repairs. Their report was presented in March 1880. It was a detailed report on the needs of roof, windows, ceiling, walls, carpeting, etc. The report was taken up item by item, each being submitted for approval. But each in turn was lost in the voting. In a spirit of helplessness and frustration, the meeting was adjourned. Almost four years had gone by, and no progress had been made.

A New Site. . . ?

The next proposal was by a resolution that "when we build we do so north of Winter Street, providing a suitable location can be found." A committee was forthwith appointed to consider the sale or exchange of the present church property. In due time the committee reported nine properties that could be had. Each member of the church was asked to vote by secret ballot on a church site. Two hundred three members voted and selected a site on North Street (Central Avenue). But apparently nothing came of the action.

No further progress was made in the next four years. In the frustration and confusion of the situation, the good people of William Street were torn between the sentimental and utilitarian desire to remain in their traditional location, and the desire to move nearer to the center of population of their constituency. Aware that something must be done, they struggled diligently to make a decision, then couldn't carry it out, for lack of unity in their decision.

In May 1885, the ladies of the Woman's Association, apparently having decided that the men were not going to build a church, presented to the Quarterly Conference, plans for remodeling and improving the old church property. The men promptly voted their

thanks to the ladies, and passed, without a dissenting vote, a resolution, "It is inexpedient to remodel the old church."

One can almost see them, in utter dejection and frustration, trying to face this problem. It was soon to become obvious that the problem had no solution. We are pleased to note that in the impasse, the Reverend William G. Waters proposed "a day of prayer and careful consideration of the subject of building a new church." The day was set for May 27, 1885.

A Separation. . . ?

The problem remained dormant until February 1886, when T. C. O'Kane offered a resolution, "that a committee be appointed to examine and report, - 1st, upon the possibility of a division of the church, and, 2nd, to report some plan." The inevitable was rapidly approaching. But they were not ready to accept it. The resolution was not adopted.

Two days later, at an adjourned meeting, the following Preamble and Resolutions were presented by Mr. J. H. Grove, and were adopted:

Whereas, the Quarterly Conference of the William Street M. E. Church, Delaware, Ohio, has been for a series of years trying to awaken an interest in favor of a new church Edifice for said Church, and

Whereas, that body is divided as to where said new edifice shall be located, - though united in their belief as to the need of a new church, - and

Whereas, it appears inevitable that there will still continue to be a church on the old site, though a new church should be built elsewhere, and,

Whereas, there is a desire on the part of many of the membership of this church that a new church edifice be built for the use and benefit of the northern portion of the membership of this church, therefore,

Resolved, that we, the members of the Quarterly Conference, hereby favor a division of the membership into two Societies, - provided that a sufficient number of members signify a willingness to withdraw from the parent church for the purpose of organizing another church.

Resolved, that an edifice for this proposed new society shall not be built in nearer proximity to the present William Street edifice than on the line of Griswold Street.

Resolved, that we hereby express our approval of the plan of having our Pastor, the Reverend William G. Waters, take in his own

way, at his own convenience as to time, sometime between now and the last Quarterly Conference of the present Conference year, the sense of the membership of this church, to find how many desire thus to withdraw for the purpose of organizing a new Society to be located somewhere not nearer than the line of Griswold Street.

Birth of the Asbury Methodist Church

The Reverend Mr. Waters conducted his survey of the membership, on the subject of withdrawal, and made a report to the Quarterly Conference in May 1886. Following this, Mr. T. C. O'-Kane offered the following resolution, which was passed:

Resolved, that it is the judgment of this Quarterly Conference that a sufficient number of members have signified a willingness to withdraw from William Street for the purpose of forming a new Society and building a new church edifice - Provided the members who have signified their willingness to withdraw consider themselves financially able and willing to build.

Having passed the above resolution, the following was then presented and adopted:

Resolved, that the Board of Trustees be instructed to take the initiatory steps looking toward the immediate remodeling of this church. . .

A committee composed of J. C. Watson, Mrs. A. C. Clason, and T. C. O'Kane was appointed to ascertain from the persons who have signified their wish to form a new Society whether they are willing to assume the responsibility of such an enterprise and whether they will ask to be recognized as a Church. The committee met with a favorable response, and thus was born what was to become the Asbury Methodist Episcopal Church of Delaware.

The Woman's Association

During the years of struggle for the new church, two organizations were formed for the purpose of assisting in the work. The William Street Church never had a Ladies Aid Society, so common among Methodist Churches. Instead, the women of William Street were called together on November 7, 1878, "to effect an organization to

1. promote social feeling;
2. increase spiritual life and activity; and
3. chiefly, to raise funds to be used as deemed proper for the improvement of the church and parsonage."

The organization was to be called the Woman's Association. The

first officers elected were: Mrs. Abram Thomson, President; Mrs. W. O. Semans, Vice-president; Miss Mary A. Mendenhall, Secretary; and Mrs. T. B. Williams, Treasurer.

There had been an organization called The Parsonage Aid Society for a few years following its inception on October 16, 1869. It was organized "to provide some pulpit furniture in the church, and to make some needful improvements in the parsonage."

At the time of the organization of the Woman's Association, the officials of the church had been discussing for two years the desirability of building a new church. The Association wrote into its constitution these aims: 1. To aid in making any needed repairs on the church building, acting in conjunction with the Official Board; and 2. To raise a fund to be devoted to a new church edifice. To effect the latter object, the congregation was divided into six districts, and a committee of five ladies appointed to each district. Every member of the church was solicited and waited upon regularly for payment of pledges to the cause.

The ladies may have been moved somewhat by evidences that the men were not proceeding too rapidly toward the building of a new church. In less than two months from the date of organization, "a committee of three ladies, (Mrs. A. Thomson, Mrs. W. O. Semans, and Miss L. Carper) was appointed to wait upon the Official Board and confer with them on our prospects for a new church." Two weeks later it was reported that "after consultation with the pastor, the Reverend E. D. Whitlock, they decided not to visit the Official Board." They were assured by the Pastor that the Board was in sympathy with and upholding the work of the Woman's Association. He stated that the Board was working continuously, though cautiously, with a view to obtaining a church site. The Pastor urged the ladies to wait patiently, that "we may work in harmony."

In September, 1884, after six years of delay, a meeting of the ladies was called by the Pastor, the Reverend W. G. Waters, to consider "the imperative necessity of renovating the church." A group of committees was formed to make an inspection of the several rooms of the church, and report back. The needs in the "audience room, Professor Austin's room, Professor Nelson's room, Professor Whitlock's room, Mrs. Cowan's room, and the furnace room (used for a classroom)" for carpeting, papering, calcimining and whitewashing, were quite staggering. They received little encouragement from the men on this so nothing was done for a year. By this time their disheartenment over the delay impelled them to employ an architect who drew up three plans for remodeling, costing \$11,000, \$15,000, and \$16,000 respectively. Being unable to decide which of the three would be the most practicable, the ladies presented all three plans to the pastor and asked him to

present them to the Official Board. In due time, they received a letter of thanks from the Board for their "interests and efforts," and a comment that "It is inexpedient to remodel the old church."

It was very soon after this time that the decision was reached to divide the congregation, and form a new church (Asbury). The ladies had by this time collected \$4616.00. The fund was divided between the two groups. Both groups, of course, had much more work to do. One of the activities of the Association that proved very successful in raising money was the "Dairy Maids' Festival." Some of the booths at this popular festival were: the New England Kitchen, Dingle Dell Dairy, Home of the Ice Queen, and the Sugar House. The festival was continued for many years.

The Temple Builders

Another organization that came into existence in connection with the building of the new church was called the Temple Builders. This was an organization of the children of the church. It was sponsored by the Woman's Association, and was organized in November 1886. The sponsors were Mrs. Maggie Stevens and Mrs. Hugh Williams. The stated purpose of this organization was to give the children a project, and it was hoped the project could be the purchase of one or more stained glass windows for the new church. The officers of the group were: Percy Starr, President; Miss Ollie Welch and Miss May Wolfley, Vice-Presidents; Miss Emma Humphreys, Secretary; and Carroll Jones, Treasurer.

The Temple Builders met monthly. They took a collection at each meeting, and held a Fair and Bazaar, and a public entertainment, called the Magic Lantern Show. They raised a total of \$210. They requested that they be allowed to consider the Franklin Street window as theirs, and were so promised. But it was later learned that that window would have to be boarded up on the inside in order to get organ insurance, so the Temple Builders donated their money to apply on the William Street window. The names of 91 children appeared on the membership roster of this group.

Women's Christian Temperance Union

Notable among the activities which came to the front while the congregation occupied the second building was the Temperance Crusade which was growing over the country. The women's war against liquor was at high tide in Delaware in 1874, and the William Street Church was crowded at meetings called to stimulate the citizens of the city to action against the saloons.

The Women's Temperance Crusade launched a national campaign at Lake Chautauqua in 1874. The promotion of state organizations was encouraged. When the executive committee of the Ohio branch of the Crusade met in the William Street Church, on June 3, 1874, to draft a constitution for the organization in Ohio, Mrs. H. C. McCabe, a faithful member of William Street, was in charge. This committee wrote into the State Constitution the name of "Women's Christian Temperance Union." When the constitution was adopted in the state convention at Springfield, Ohio, June 17, the name was accepted for the Ohio branch. In November of the same year, at the national convention in Cleveland, the name was adopted for the national group.

The drafting of the state constitution and the naming of the "Women's Christian Temperance Union" are commemorated by a marble tablet placed on the left front wall of the church sanctuary. Mrs. McCabe served as state president of the organization from 1874-1879.

One of the high points of the work of this group in Delaware was the bringing of Miss Frances E. Willard to Delaware for a lecture at the William Street Church on May 9, 1876. Miss Willard was one of the outstanding workers of the national organization for several years. She served as national president of the W. C. T. U. from 1879-1898, and was the founder of the World's W. C. T. U., which she also served as president from 1891-1898.

Moving Ahead

By the fall of 1886, the shock of the separation was beginning to subside, and the people who remained were realizing that they must look and move ahead. The Quarterly Conference Records for October 12, 1886 show the following actions taken:

1. Mr. J. H. Grove moved that it be the sense of the meeting that a new church be built that would cost not less than \$20,000. This motion was passed without dissent.
2. Mr. B. W. Brown asked and received, from the Board of Trustees, permission to move the parsonage from the corner to a lot farther north.
3. A resolution was passed agreeing to build the new church on the two lots presently occupied by the old church and the parsonage.

Farewell to William Street Church II

At the Official Board meeting on January 10, 1887, on motion of W. O. Semans, the Building Committee was authorized and dir-

ected to take down the old church.

So, over a period of ten years, 1876-1886, William Street had faced its greatest crisis, and had resolved it by a division of its congregation, and a plan to remove William Street Church II, and build William Street Church III on the same site. Was it the right decision? Who can say? At least, there was great work to be done, and the now reduced congregation assumed the attitude of "Let us be at it."

On March 21, 1887, it was voted to hold an appropriate Farewell Service in the old church before taking it down. At the same meeting, it was voted to leave to the Building Committee the matter of the time of taking down the old church, and the provision of a place for holding services while the new building was being erected.

Tribute

The frequent commentary upon the old church and its history, on the platform, and in the press, indicates what a hold the church had upon the community at the time. Speaking of the influence of the William Street Church through the years, William G. Williams, writing in the Delaware County History (1880) stated, "Perhaps more conversions have occurred in these two churches than in any other within the bounds of Methodism (save in those similarly favored by a Christian college or university.) All through our country, filling posts of honor, and plying vocations of great usefulness, are men and women, who, in the William Street Church, found new hearts, and commenced Christian lives; while in the dark lands of the Old World may be seen the lofty examples of a heroic and self-sacrificing spirit, begotten in obedient hearts, while attending this church and enjoying her influences.

"Perhaps no church has been more highly favored in the character of her pulpit ministrations than William Street, not so much because her regular ministers have been men of exceptional type, either in ability or prominence, but for the reason. . . that, quite frequently, through all these years, very eminent divines have stood at her sacred desk, who from tongues of fire, have spoken words full of heavenly unction."

Again, looking back and looking forward, the County History says, "Truly this church has performed a wide mission. It has not only exerted a gracious and salutary influence for the moral elevation and improvement of the community in which it is established, but it has aided in a large degree the great and holy endeavor of the church at large to spread Christianity throughout the country, and in many portions of the Old World. Its Quarter-

ly Conferences have enjoyed the presence and had the counsel of not a few great preachers, and able advisers.

"Its congregation has been among the most active and benevolent in Methodism in fostering and furthering the great cause of missions; especially has it called into this department of church work, the women, old and young, who. . have been abundant in labors to send the word of life to the heathen, and the Hope of Heaven to the dying.

"And, today, after an existence spanning two generations, during which time its members have constantly been changing, it has a membership counting 550, and an outlook encouraging and helpful; and if, in the near future, this prominent church shall be able to consummate its present designs as to a better and more modern church edifice, higher successes, and a brighter history than that which has just closed with so much gratitude for a kindly providence and an always present Christ."

Preparations for quitting the old building took the form of both social and religious programs of fond farewell to the old and historic structure. On Wednesday, May 25, 1887, a notice in the Delaware Gazette read:

"Farewell "

"A Farewell entertainment will be given at the William Street M. E. Church tomorrow evening at 7:00 o'clock. A cordial invitation is given to young and old of the church and congregation as well as to other congregations to come and tenderly bless and crown with beautiful memories the passing out of life in our midst of this old and honored way-mark of Methodism. The doors are to be thrown open in free and wide welcome, while for those who may wish, strawberries and ice cream will be served during the evening."

Three days later, on Saturday, May 28, there appeared, in the Gazette, under the caption, "Musical Services at William Street," the following note:

"The services at the William Street Church tomorrow, the last that will ever be held in the old edifice, will be distinguished by special musical services. A fine programme has been arranged for both morning and evening, including the following: solo, duet, and chorus: 'I Waited for the Lord,' by Mendelssohn, Miss Cora, Miss Byers and choir; 'The Lord is King,' by Dudley Buck; 'As Pants the Hart,' by Thomas; 'I Will Lift Mine Eyes,' by Dudley Buck; and Mozart's 'Gloria'."

"Old William Street"

The day came when "old William Street" (William Street Church II) must close her doors for the last time. The day was May 29, 1887. The story is told in the Delaware Gazette of May 31, 1887. The headline "Old William Street" is sublined "A Church with a History Behind - and a Bright Future Before."

"Last Services Within Her Walls - Beautiful Memorials for Forty Years History - of the Thousand Born Around Her Altars - of the Sainted Ministry Whose Feet Immortal Once Stood Upon Her Walls - of Sons and Daughters All Over the World that Call Her Mother, and Now Rise Up to Bless Her."

"The Reverend D. D. Mather, one of the former pastors, was to have filled this old pulpit on this last great day of the feast, but the Reverend Dr. Crooks, of Drew Seminary, being in our city, Dr. Mather gracefully withdrew, though the sermon he had prepared, no doubt was admirably fitted to the time and place. But surely no other could have met the disappointment better than did Dr. Crooks.

"'If any man will come after me let him deny himself and take up his cross and follow me,' Matt. 16:24 was his text. Dr. Crooks first fixed the attention of his large audience by a most impressive manner and delivery peculiarly his own. He then delighted with the depth and originality of thought drawn out by his subject, self-abnegation, of which he seemed to give illustration in his own utter loss of self in his theme, that so absorbed and carried him away. He next won his Methodist audience, in the deep spiritual fervor that burned and glowed all through his sermon, and which united with rare thought in sending home his hearers, delighted and unwearied, after a longer than usual sitting.

"In the evening, the Memorial Services proper took place. The audiences, both morning and evening, were very large, and the music prepared with special care by the choir, was unusually fine. The speakers in the evening service, which was presided over by the Reverend Mr. Hodges, were Drs. Mather, Nelson, Merrick, Dr. Cushing of Lockport, N. Y., and Dr. Crooks. Dr. Mather opened the exercises, and baptized them with his own sweet spirit and ever fresh and beautiful thought. Dr. Nelson did not expect to speak, but as usual, showed that he had a good deal, and of deep interest, to say. Dr. Merrick, to the regret of all, politely gave his time to the others. Dr. Cushing, appearing for the first time before an audience most anxious to hear him, did not disappoint. With a voice of fine quality and possessed of most graceful pulpit manners, he won from

the first, in a chain of attractive thought, while all must have regretted the short time at his command. Dr. Crooks followed in another warm, fervent talk, apropos to time and place.

"The hour being late, and all, weary with the day's exercises, seemed ready for adjournment when last, but perhaps, best beloved, Dr. McCabe was brought out, reluctantly on his part, because of the lateness of the hour. But as his old memories awakened, and the old fires began once more to glow and burn, weariness of both the speaker and hearer were forgotten, and he swept his audience with his old and matchless eloquence of word and heart. He had ever been one of the finished, polished stones of that old church now to come down, and it was with increasing love that the thinner cheek, the paler face, the eye become now even more spiritual in its later outlook into the beautiful beyond, were noted by old friends in that audience, who turned from those delightful exercises feeling glad 'it was not all of life to live, nor all of death to die,' and that tho' these 'earthly tabernacles shall be dissolved' in time, that spiritual temples within are building for eternity."

The Final Word

At the Quarterly Conference of September 21, 1887, the Reverend L. A. Belt, Presiding Elder, was finishing his term on the district, and a Committee on Resolutions, T. F. Joy, Samuel Lybrand, and W. O. Semans, reported,

"Whereas, Our Brother, Reverend L. A. Belt, D. D., having closed the allotted term of service of Presiding Elder of Delaware District, therefore,

Resolved, That, while we did not approve of his action in the matter of the division of William Street Church, yet we are willing to accord him Singleness of Eye, and Purity of Motive, hoping that the future history of the church will vindicate the Wisdom of his course.

Resolved, That we hereby record our appreciation of his pulpit ministrations for their ability and timeliness, also his ability as an administrator of the Laws and usages of the church."

And so passed William Street Church II into history.

William Street Church II
1846-1887

| Year | Con- ference | District | Presiding Elder | Charge | Ministers |
|---------|-----------------|----------|--------------------|----------|--|
| 1846-47 | N-Ohio | Delaware | John H. Power | Delaware | Henry E. Pilcher |
| 1847-48 | N-Ohio | Delaware | John H. Power | Delaware | Cyrus Sawyer, Edward Thomson Ira Chase |
| 1848-49 | N-Ohio | Delaware | John Quigley | Delaware | Elmore Yocum |
| 1849-50 | N-Ohio | Delaware | John Quigley | Delaware | Horatio S. Bradley |
| 1850-51 | N-Ohio | Delaware | John Quigley | Delaware | Lorenzo Warner |
| 1851-52 | N-Ohio | Delaware | John Quigley | Delaware | Lorenzo Warner |
| 1952-53 | N-Ohio | Delaware | Samuel Lynch | Delaware | Joseph Ayers |
| 1953-54 | N-Ohio | Delaware | Samuel Lynch | Delaware | Charles Hartley |
| 1954-55 | N-Ohio | Delaware | Joseph Ayers | Delaware | Leonard B. Gurley |
| 1955-56 | N-Ohio | Delaware | Henry E. Pilcher | Delaware | Leonard B. Gurley |
| 1956-57 | Dela. | Delaware | Henry E. Pilcher | Delaware | Alexander Nelson |
| 1857-58 | Cent. O. | Delaware | Henry E. Pilcher | Delaware | Alexander Nelson |
| 1858-59 | Cent.O. | Delaware | Henry E. Pilcher | Delaware | James M. Morrow |
| 1859-60 | Cent.O. | Delaware | Thomas H. Wilson | Delaware | James M. Morrow |
| 1860-61 | Cent.O. | Delaware | Thomas H. Wilson | Delaware | Thomas Parker |
| 1861-62 | Cent.O. | Delaware | Thomas H. Wilson | Delaware | Thomas Parker |
| 1862-63 | Cent.O. | Delaware | Thomas H. Wilson | Delaware | Loring C. Webster |
| 1863-64 | Cent.O. | Delaware | Leonard B. Gurley | Delaware | Alexander Nelson |
| 1864-65 | Cent.O. | Delaware | Leonard B. Gurley | Delaware | Alexander Nelson |
| 1865-66 | Cent.O. | Delaware | Leonard B. Gurley | Delaware | Alexander Nelson |
| 1866-67 | Cent.O. | Delaware | Leonard B. Gurley | Delaware | Wesley G. Waters |
| 1867-68 | Cent.O. | Delaware | Alexander Harmount | " | Wesley G. Waters |
| 1868-69 | Cent.O. | Delaware | Alexander Harmount | " | Wesley G. Waters Park Donelson |
| 1869-70 | Cent. O. | Delaware | Alexander Harmount | " | Daniel D. Mather |
| 1870-71 | Cent.O. | Delaware | Alexander Harmount | " | Franklin M. Marriott |
| 1871-72 | Cent.O. | Delaware | Daniel D. Mather | Delaware | Franklin M. Marriott |
| 1872-73 | Cent. O. | Delaware | Daniel D. Mather | Delaware | Russell Bigelow Pope |
| 1873-74 | Cent.O. | Delaware | Daniel D. Mather | Delaware | Russell Bigelow Pope |
| 1874-75 | Cent.O. | Delaware | Daniel D. Mather | Delaware | Russell Bigelow Pope |
| 1875-76 | Cent.O. | Delaware | David Rutledge | Delaware | Isaac Newton |
| 1876-77 | Cent.O. | Delaware | David Rutledge | Delaware | Isaac Newton |
| 1877-78 | Cent.O. | Delaware | David Rutledge | Delaware | Elias D. Whitlock |
| 1878-79 | Cent.O. | Delaware | David Rutledge | Delaware | Elias D. Whitlock |
| 1879-80 | Cent.O. | Delaware | Isaac Newton | Delaware | Elias D. Whitlock |
| 1880-81 | Cent.O. | Delaware | Isaac Newton | Delaware | Elias D. Whitlock |
| 1881-82 | Cent.O. | Delaware | Isaac Newton | Delaware | Joseph H. Bethards |
| 1882-83 | Cent.O. | Delaware | Leroy A. Belt | Delaware | Joseph H. Bethards |
| 1883-84 | Cent.O. | Delaware | Leroy A. Belt | Delaware | Wesley G. Waters |
| 1884-85 | Cent.O. | Delaware | Leroy A. Belt | Delaware | Wesley G. Waters |
| 1885-86 | Cent.O. | Delaware | Leroy A. Belt | Delaware | Wesley G. Waters |
| 1886-87 | Cent.O. | Delaware | Leroy A. Belt | Delaware | W. J. Hodges |



WILLIAM STREET CHURCH III

At a meeting on January 10, 1887, the Trustees reported that subscriptions for the new church amounted to \$17,000.00. A Building Committee was elected, consisting of:

| | | |
|------------------|-----------------|-------------|
| B. W. Brown | Dr. J. H. White | A. A. Welch |
| Thomas F. Joy | Samuel Lybrand | |
| Charles Stenbeck | F. P. Vergon | |

On motion of W. O. Semans, the Building Committee was authorized and directed to take down the old church, and to locate the new church midway between the east and west lines of the lot. A resolution was passed to the effect that the new church should be a one-story building, with a minimum cost of \$25,000, with a seating capacity of not less than 1500, and without a costly spire.

The Delaware Gazette for April 23, 1888, carried a long story, reviewing the history of the church, giving a description of the new church, and describing the dedication services. Some excerpts from the story follow.

"Historic, both in Sacred Memories, and Hallowed Associations, She Comes up Once More out of the Wilderness, Leaning on the Arm of her Beloved, Feeling that Stronger is He that is for Her, than All that can be Against Her.

"Standing now, complete in its new dress, beautiful in its old historic situation, and, once more, the joy of Methodism, William Street M. E. Church, the third of its name in Delaware, starts now on a new life."

Third William Street Church

"On July 10, 1887, the foundations were laid with rejoicings, and the third church of this name was commenced. The building is located on the corner of the old lot purchased from Mrs. Hayes (the parsonage being removed to the north end) and faces on both Franklin and William Streets, standing back a little from each. Its architecture is plain modern gothic, built of brick with stone trimmings, the basement wall of reddish sandstone. A slate roof with three towers forms the skyline. The cost when completed will reach near forty thousand dollars."

The Basement

"The basement is nicely furnished, with large dining room, kitchen with range and modern conveniences, janitor's room and hall - the rest occupied with furnaces, coal rooms, etc. Smeads'

system of heating and ventilating, regarded we believe as the best in the world, has been introduced. Four large furnaces with heated currents right under the flues promise a sufficiency of warmth in the future. There are two massive flues and two smaller ones, while it is claimed that so perfect is the heating and ventilating that on the coldest days no signs of frost will be found on the windows."

Seven Entrances

"There are seven entrances, three on Franklin Street, and four, with the basement entrance, on William Street, giving free and rapid ingress and egress to the large congregation anticipated here. The vestibule at the Franklin Street entrance is very tasteful in design and finish. The Eastlake style, wood ceilings and walls, with two large, nicely finished receptacles for umbrella and wet weather wraps when needed."

The Audience Room

"The audience room is on the west side of the church, with the pulpit in the west end, the organ and choir gallery behind the pulpit. This (room) has a slanting floor, and its comfortable seating capacity is 600, increased to 1000 when the Sabbath School room to the east is thrown into it. From 1200 to 1600 can be crowded into these rooms.

"There are three large stained glass windows in this audience room, of finest cathedral glass, with colors, now beautifully blending, and again in fine contrast. There is a gallery running entirely around both audience and Sabbath School rooms, leading down on either side of the pulpit into the choir. The audience and Sabbath School rooms are separated by full paneled sliding doors, after the style of English cathedral screens."

The Frescoing

"The frescoing was by Mr. Earnest, a graduate of the Art School at Munich, and is regarded as a fine work of art, in both design, coloring and execution. On the upper cornice of the main audience room in both old Roman letters are the following selections.

'Great are thy tender mercies, O Lord.' 'O Worship the Lord in the beauty of holiness.' 'Fear before him all the earth, with the Lord there is mercy, and with him there is plenteous redemption.' 'The entrance of thy word giveth light.' Above the sliding doors

in the Sabbath School room are the words, 'Those that seek me early shall find me.'

"The prevailing colors are red, cream and chocolate. The wood work is birch, cherry, and walnut, harmonizing finely, with the frescoing and furnishing. The seats are stationary and handsomely upholstered."

Sabbath School Room

"This is seated with chairs and can comfortably accommodate 400. It is after the Akron model, so generally approved. A beautiful skylight with sixteen panels and ancient church symbols are embellishments. There are fourteen small classrooms opening out of this room, each one of which has its stained glass window, gas register, with table and hanging cabinet for books. The largest of these is designed for a parlor and has an open grate. The classrooms are separated from the Sabbath School room by handsome portiers. The library is near the central south entrance and has a capacity for 1000 volumes."

The Chandeliers

"The chandeliers are from a Philadelphia firm, a large one with 60 burners in the audience room, and one with 30 burners in the Sabbath School room, with other single and double jets to the number of near 200 in all. Elegant lanterns are at the main entrance."

The Organ

"The organ cost near \$5000, and gives infinite satisfaction to the musical critics of Delaware. It was built by Frank Roosevelt of New York. The case, a gothic structure, is made of solid cherry, handsomely finished. The choir loft seats 30, and is furnished with upholstered folding chairs.

Pulpit and Table

"And now we come to the truly beautiful in Art, and aesthetic in design and finish, in the reading desk and communion and table. There are rare triumphs in their line, and were the work of love no less than genius, and in their genuine beauty will be ever a joy to the

worshippers in that sanctuary. These were the loving tribute of Miss Dorothea Graham of the University Faculty (of Fine Arts), who for one and a half years thus dedicated her hours of rest to designing and executing this triumph of love and genius.

"This pulpit and table, of black walnut, were made of wood taken from the interior of the old church, the legs of the communion table being part of the old communion rail. The pulpit consists of four columns, supporting an entablature; spaces between are filled with panels on which are some of the heaviest carving; on the center panel is the lily, emblem of purity; above which is a dove bearing an olive branch, emblem of peace. On the right panel is a cluster of pomgranates, the emblem of religious hope, and above this the motto, "The Lord is the hope of his people." The left panel has palm branches, the emblem of victory, and above it the motto, "This is the victory, even our faith." On the capital are carved acanthus leaves and blossoms; the arches above the columns are also decorated with acanthus leaves. The frieze is composed of the motto, 'Glory to God in the Highest, on earth Peace, Good Will to Men,' surrounded by a border of conventionalized acanthus leaves. The communion table is heavily decorated with the passion flower, and, also, the motto, 'In remembrance of me.'"

The Pulpit Chairs

"The pulpit chairs are heavy walnut frames, upholstered in plush to correspond in color with carpet and hangings. These are five in number and were presented as another tribute of love from a friend lately come into this church communion." This donor was Mrs. Cory, widow of the late Common Pleas Judge Cory of Wyandot County, and sister of Mrs. Abram Thomson. The chairs originally were plain. A notation in the Woman's Association minutes, for February 6, 1889, mentions "the beautiful and artistic carving done on the pulpit chairs by Miss Dorothea Graham and her assistants, thereby greatly improving their appearance and enhancing their value," and records an action "to convey to Miss Graham our appreciation of this labor of love and our heartfelt thanks therefor."

"A handsome Bible was presented by Mrs. E. W. Littell, and a fine hymn book by Professor T. C. O'Kane."

"The trees around the lot are hard maples and were presented and put in place by F. P. Vergon and Sons."

Dedication Service

The dedication of the new church took place on Sunday, April, 22, 1888. The dedicatory services began with exercises in the Sunday School, conducted by Dr. J. P. Waterhouse, superintendent. Addresses were made by Samuel Lybrand, Professor J. H. Grove, Mrs. H. G. Sheldon and the pastor, the Reverend Dustin Kemble.

The newspaper stated that the attendance at the dedication service at 10:30 was 1600. Miss Boyce presided at the new organ, and Professor Blakeslee led the choir. President William F. King, alumnus of Ohio Wesleyan, and President of Cornell College, Iowa, read the scripture lesson. The Reverend Charles C. McCabe, who was afterward made a bishop, gave the dedicatory sermon. The sermon has not been preserved, but the reporter described it as "admirable, characteristic, warm and glowing, full of pleasing illustration, most happy in thought and delivery, while skillfully playing on the pulse of his large audience right on the line of giving, on which line he soon meant business."

Following the sermon, a campaign was begun to raise the \$17,000 needed to meet the remaining indebtedness on the new church. Dr. McCabe, assisted by Dr. Payne, "led in an onslaught on the purses of those present, that seemed a very cyclone." It took until 2:00, but the last dollar was raised. Due to the late hour, the actual dedication was postponed until the evening service, and the audience was dismissed, "seemingly unwearied."

Thank You

At the evening service, with the Trustees standing before the altar, Mr. B. W. Brown, their president, presented the church to be dedicated to the Worship of Almighty God. The dedicatory prayer was read by Dr. McCabe, and "the third William Street Church was fully launched on its wide sea of usefulness."

Professor William G. Williams then gave a history of the church through its first seventy years. He mentioned many of the devoted ministers who had served the church - "the eloquent Russell Bigelow," (presiding Elder), "the practical Adam Poe," "the eminent William L. Harris," "the immortal Edward Thomson," "the sainted Leonard Gurley," and "Thomas Parker, blazing torch and unfailing magnet."

The former ministers who were able to be present, were presented and asked to speak briefly. They included: Henry Pilcher, Joseph Ayers, Alexander Nelson, Isaac Newton, William G. Waters, and Daniel Mather.

Regret was expressed that Augustus A. Welch, who had served on the building committee for the second church in 1846, had been a faithful and devoted member in the intervening forty years, and had served on the building committee for this church until his death a few weeks before its completion, had not been spared to witness the happy occasion of the dedication of the new church.

Resolutions

A committee on resolutions made the following report:

"Resolved, That now upon the occasion of the dedication of our new church building, with hearts grateful to God for his blessing on this work of our hearts and hands, so auspiciously begun and so satisfactorily completed, the William Street Methodist Church return most hearty thanks to all who by word, or work, or gift, have contributed to our undertaking.

"To the officials of the church, who have had the general oversight of the matter, and have successfully brought it to completion.

"To the building committee, who have had the responsibility of securing the necessary means for our enterprise, of selecting the most suitable plan for our building, and of directing the work in all of its details; and who have discharged their duties to the entire satisfaction of all concerned.

"To the officers and members of the organ association, to whose special contributions and labors we are so largely indebted for the beautiful and melodious organ, whose wonderful music thrills our senses and helps lift our devotions to the skies.

"To the 'Temple Builders,' those graceful olive plants around our tables, thus early enlisted in the work of the church, whose little gifts, like many little drops of rain, have helped to swell the stream of revenue to our good cause.

"To the generous members of the church and congregation, and to the citizens of our city, and elsewhere, who have so liberally given us the means to found and finish this building, now dedicated to the glory of God and the good of men.

"To Professor G. W. Michael, who gave us the free occupancy of the lecture room in the Business College for the past year, while we were deprived of our usual place of worship; and to the trustees of the Welsh Congregational Church for the use of their house on the secular days of the week." (The Welsh Church stood on West Winter Street at the entrance to Boardman School.)

"And finally, to all, whether of our name, or of any other name, in the one family of Christ, who have bid us God-speed in our work, and have prayed for the welfare of our Zion.

"To those, and all who have helped in whatever way, we give our sincere thanks, and the thanks and benedictions of the long generations that shall follow us in worshiping God in the William Street Methodist Church."

Benediction

From the newspaper story of the occasion this closing paragraph may serve as a benediction: "No brighter or more beautiful sunshine ever played round a church organization than that which now shines upon this old mother of churches in Delaware. A thoroughly united and enthusiastic people - a minister beloved and approved by all, and who, with rare tact and prudence, and in a pulpit ministry of high order, is leading his people on and up to still greater spiritual heights. "

Furnishing the New Church

Space does not permit an adequate report of the fine work of the Woman's Association in furnishing the new church. The records contain a complete report of the work of raising money, and the meticulous care of the committee of three, Mrs. D. L. Williams, Mrs. C. B. Perkins and Mrs. L. A. S. Joy, in going about their tasks. Many, many hours of deliberations went into the selection of curtains, carpeting, cushions, and the many items, large and small, needed to furnish a new church. They spent a total of \$3400.00 and closed their report to the association with an expression of appreciation of the "uniform politeness" with which they were received both by sales people and the ladies of the church. They said, "We were difficult to please."

Classroom Tables

One of the interesting and valuable contributions to the new church was that made by James C. Evans, faithful member, who made 25 tables for the Sunday School class rooms from the black walnut wood of the pews of the old church. He also made a number of wall cabinets for books. Many of these tables and cabinets are still in use in the classrooms in the church.

New Parsonage

The old parsonage which had been moved from the corner of the lot when the new church was built, and which had served from 1861-1917, was removed in 1917, and the present parsonage built at that time.

Recent Improvements

During the recent years many projects have been carried on to remodel, revitalize and improve the usefulness of the church. In 1928-29, a major program was carried out, in excavating the basement, installing a new heating system, and making more space available for church school and for recreation activities, as well as improvement of meal serving conditions.

In 1943, a renovation was done with cleaning and painting the interior walls, and providing a new carpet for the floors. Miss Amelia Watson was the donor of the carpet.

In 1950, the demand for improved and expanded Sunday School facilities, required the abandonment of the minister's former office in the northeast corner of the church. It was made a part of the children's department, and new offices were made in the choir rooms under the organ on the Franklin Street side.

In 1955, the first step of a long range improvement program was inaugurated. This resulted in the installation of a new kitchen, a complete overhaul of the Sunday School departments in the basement, with new linoleum floors, folding partitions and new paint on the walls.

Ministry of Music

One of the significant recent changes has been the establishment of the position of Minister of Music and Director of Youth Activities. Mr. Miles Gottshall came to us in 1951 from Union Seminary, with a Master of Sacred Music Degree, and has served us well, working with choirs of all levels, and supervising youth activities.

Conclusion

If this historical review has been somewhat sketchy in the activities of later years, let it be remembered that one of the primary objectives was the bringing together of facts from the fast-disappearing records of the earlier years. It was our hope that the story of the early days might be preserved, and that the facts of the struggles and devotions of those who served the church in more difficult times might serve as an inspiration to those who come later.

WILLIAM STREET CHURCH III
1887-1958

| Year | Confer- ence | District | Presiding Elders | Charge | Ministers |
|-----------|-----------------|----------|---------------------|--------|-----------------------|
| 1887-88 | N-Ohio | Delaware | David Rutledge | Dela. | Dustin Kemble |
| 1888-89 | N-Ohio | Dela. | David Rutledge | Dela. | Dustin Kemble |
| 1889-90 | N-Ohio | Dela. | Louis M. Albright | Dela. | Dustin Kemble |
| 1890-91 | N-Ohio | Dela. | Louis M. Albright | Dela. | Fletcher L. Wharton |
| 1891-92 | N-Ohio | Dela. | Louis M. Albright | Dela. | Fletcher L. Wharton |
| 1892-93 | N-Ohio | Dela. | Louis M. Albright | Dela. | Fletcher L. Wharton |
| 1893-94 | N-Ohio | Dela. | Louis M. Albright | Dela. | Fletcher L. Wharton |
| 1894-95 | N-Ohio | Dela. | Louis M. Albright | Dela. | Fletcher L. Wharton |
| 1895-96 | N-Ohio | Dela. | Joseph M. Avann | Dela. | C. R. Havinghurst |
| 1896-97 | N-Ohio | Dela. | Leroy A. Belt | Dela. | C. R. Havinghurst |
| 1897-98 | N-Ohio | Dela. | Leroy A. Belt | Dela. | Henry C. Jameson |
| 1898-99 | N-Ohio | Dela. | Leroy A. Belt | Dela. | Henry C. Jameson |
| 1899-1900 | N-Ohio | Dela. | Leroy A. Belt | Dela. | Henry C. Jameson |
| 1900-01 | N-Ohio | Dela. | Leroy A. Belta | Dela. | Henry C. Jameson |
| 1901-02 | N-Ohio | Dela. | J. H. Fitzwater | Dela. | Henry C. Jameson |
| 1902-03 | N-Ohio | Dela. | J. H. Fitzwater | Dela. | Joseph Mercer Avann |
| 1903-04 | N-Ohio | Dela. | J. H. Fitzwater | Dela. | W. W. Lance |
| 1904-05 | N-Ohio | Dela. | J. H. Fitzwater | Dela. | C. W. Barnes |
| 1905-06 | N-Ohio | Dela. | J. H. Fitzwater | Dela. | C. W. Barnes |
| 1906-07 | N-Ohio | Dela. | J. H. Fitzwater | Dela. | C. W. Barnes |
| 1907-08 | N-Ohio | Dela. | Wm. McK. Brackney " | " | C. W. Barnes |
| 1908-09 | N-Ohio | Dela. | Wm. McK. Brackney " | " | C. W. Barnes |
| 1909-10 | N-Ohio | Dela. | Wm. McK. Brackney " | " | C. W. Barnes |
| 1910-11 | N-Ohio | Dela. | Wm. McK. Brackney " | " | E. E. McCammon |
| 1911-12 | N-Ohio | Dela. | Wm. McK. Brackney " | " | Thomas Hiram Housel |
| 1912-13 | W-Ohio | Dela. | Benj. F. Reading | Dela. | Thomas Hiram Housel |
| 1913-14 | W-Ohio | Dela. | Benj. F. Reading | Dela. | Ernest Fremont Tittle |
| 1914-15 | W-Ohio | Dela. | Benj. F. Reading | Dela. | Ernest Fremont Tittle |
| 1915-16 | W-Ohio | Dela. | Benj. F. Reading | Dela. | Ernest Fremont Tittle |
| 1916-17 | W-Ohio | Dela. | Benj. F. Reading | Dela. | Albert E. Day |
| 1917-18 | W-Ohio | Dela. | Benj. F. Reading | Dela. | Albert E. Day |
| 1918-19 | W-Ohio | Dela. | Wm. McK. Brackney " | " | Albert G. Schatzman |
| 1919-20 | W-Ohio | Dela. | Wm. McK. Brackney " | " | Albert G. Schatzman |
| 1920-21 | W-Ohio | Dela. | Wm. McK. Brackney " | " | Albert G. Schatzman |
| 1921-22 | W-Ohio | Dela. | Wm. McK. Brackney " | " | Albert G. Schatzman |
| 1922-23 | W-Ohio | Dela. | Wm. McK. Brackney " | " | Albert G. Schatzman |
| 1923-24 | W-Ohio | Dela. | Wm. McK. Brackney " | " | Frank Wade Smith |
| 1924-25 | W-Ohio | Dela. | C. C. Peale | Dela. | Frank Wade Smith |
| 1925-26 | W-Ohio | Dela. | H. E. Armacost | Dela. | Frank Wade Smith |
| 1926-27 | W-Ohio | Dela. | H. E. Armacost | Dela. | F. Howard Callahan |
| 1927-28 | Ohio | Dela. | H. E. Armacost | Dela. | F. Howard Callahan |

| | | | | | |
|---------|------|-------|-----------------------|-------|----------------------|
| 1928-29 | Ohio | Dela. | H. E. Armacost | Dela. | F. Howard Callahan |
| 1929-30 | Ohio | Dela. | H. E. Armacost | Dela. | Harold W. Ruopp |
| 1930-31 | Ohio | Col. | H. E. Armacost | Dela. | Harold W. Ruopp |
| 1931-32 | Ohio | Col. | Isaac E. Miller | Dela. | D. Finley Wood |
| 1933-33 | Ohio | Col. | Isaac E. Miller | Dela. | D. Finley Wood |
| 1933-34 | Ohio | Col. | Isaac E. Miller | Dela. | D. Finley Wood |
| 1934-35 | Ohio | Col. | Isaac E. Miller | Dela. | George W. Osmun |
| 1935-36 | Ohio | Col. | Isaac E. Miller | Dela. | George W. Osmun |
| 1936-37 | Ohio | Col. | Isaac E. Miller | Dela. | George W. Osmun |
| 1937-38 | Ohio | Col. | Isaac E. Miller | Dela. | Arthur M. Shenefelt |
| 1938-39 | Ohio | Col. | Albert G. Schatzman " | | Arthur M. Shenefelt |
| 1939-40 | Ohio | Col. | Albert G. Schatzman " | | Russell E. Bayliff |
| 1940-41 | Ohio | Col. | Albert G. Schatzman " | | Russell E. Bayliff |
| 1941-42 | Ohio | Col. | Albert G. Schatzman " | | Russell E. Bayliff |
| 1942-43 | Ohio | Col. | Albert G. Schatzman " | | Russell E. Bayliff |
| 1943-44 | Ohio | Col. | Albert G. Schatzman " | | Russell E. Bayliff |
| 1944-45 | Ohio | Col. | John Taylor Alton | Dela. | Russell E. Bayliff |
| 1945-46 | Ohio | Col. | John Taylor Alton | Dela. | Russell E. Bayliff |
| 1946-47 | Ohio | Col. | John Taylor Alton | Dela. | Sheridan Watson Bell |
| 1947-48 | Ohio | Col. | John Taylor Alton | Dela. | Sheridan Watson Bell |
| 1948-49 | Ohio | Col. | John Taylor Alton | Dela. | Sheridan Watson Bell |
| 1949-50 | Ohio | Col. | John Taylor Alton | Dela. | Sheridan Watson Bell |
| 1950-51 | Ohio | Col. | Warren W. Wiant | Dela. | Bernard T. Lomas |
| 1951-52 | Ohio | Col. | Warren W. Wiant | Dela. | Bernard T. Lomas |
| 1952-53 | Ohio | Col. | Warren W. Wiant | Dela. | Bernard T. Lomas |
| 1953-54 | Ohio | Col. | Warren W. Wiant | Dela. | Bernard T. Lomas |
| 1954-55 | Ohio | Col. | Warren W. Wiant | Dela. | Harold R. Weaver |
| 1955-56 | Ohio | Col. | John W. Dickhaut | Dela. | Harold R. Weaver |
| 1956-57 | Ohio | Col. | John W. Dickhaut | Dela. | Harold R. Weaver |
| 1957-58 | Ohio | Col. | Harold McAdow | Dela. | Harold R. Weaver |

MINISTERS

The First Ten Years

1808-1818

| | |
|----------------------|---------|
| 1. Benjamin Lakin | 1808-10 |
| 2. John Johnson | 1808-09 |
| 3. John Manley | 1809-10 |
| 4. Robert Cloud | 1810-11 |
| 5. Alexander Cummins | 1811-12 |
| 6. Daniel Davisson | 1812-13 |
| 7. Samuel West | 1813-14 |
| 8. Isaac Pavey | 1814-15 |
| 9. Jacob Hopper | 1815-16 |
| 10. William Swayze | 1816-18 |
| 11. Simon Peter | 1816-17 |
| 12. Lemuel Lane | 1817-18 |

William Street Church I

1818-1846

| | |
|-----------------------|---------|
| 9. Jacob Hooper | 1818-19 |
| | 1821-22 |
| 13. Andrew Kinnear | 1819-20 |
| 14. James Murray | 1820-21 |
| 15. Thomas McCleary | 1822-24 |
| 16. James Roe | 1823-24 |
| 17. Jacob Dixon | 1824-25 |
| 18. James Gilruth | 1825-26 |
| | 1827-29 |
| 19. Abner Goff | 1826-27 |
| 20. Cyrus Carpenter | 1827-28 |
| 21. William Runnells | 1828-29 |
| 22. David Lewis | 1829-30 |
| 23. Samuel P. Shaw | 1829-30 |
| 24. Alfred M. Lorain | 1831-32 |
| 25. David Cadwallader | 1831-32 |
| 26. Charles Goddard | 1832-33 |
| 27. J. M. McDowell | 1832-33 |
| 28. Leonard B. Gurley | 1833-34 |
| 29. John C. Havens | 1833-34 |
| 30. Robert Doughty | 1934-35 |
| 31. Joseph B. Austin | 1935-37 |

| | |
|-------------------------|---------|
| 32. William Morrow | 1835-36 |
| | 1838-40 |
| 33. Nathan Emery | 1836-37 |
| 35. Ebenezer L. Webster | 1837-38 |
| 36. Joseph W. White | 1838-39 |
| 37. John Blanpied | 1839-40 |
| 38. Adam Poe | 1840-42 |
| | 1843-44 |
| 39. Henry E. Pilcher | 1841-42 |
| | 1845-47 |
| 40. David Warnock | 1842-43 |
| 41. William L. Harris | 1844-45 |

William Street Church II
1846-1886

| | |
|--------------------------|---------|
| 39. Henry E. Pilcher | |
| 42. Cyrus Sawyer | 1847-48 |
| 43. Edward Thomson | 1847-48 |
| 44. Ira Chase | 1847-48 |
| 45. Elmore Yocum | 1848-49 |
| 46. Horatio Bradley | 1849-50 |
| 47. Lorenzo Warner | 1850-52 |
| 48. Joseph Ayers | 1852-53 |
| 49. Charles Hartley | 1853-54 |
| 28. Leonard B. Gurley | 1854-56 |
| 50. Alexander Nelson | 1856-58 |
| | 1863-66 |
| 51. James M. Morrow | 1858-60 |
| 52. Thomas Parker | 1860-62 |
| 53. Loring Webster | 1862-63 |
| 54. Wesley G. Waters | 1866-69 |
| | 1883-86 |
| 55. Park S. Donelson | 1868-69 |
| 56. Daniel Mather | 1869-71 |
| 57. Franklin M. Marriott | 1871-73 |
| 58. Russell Bigelow Pope | 1873-76 |
| 59. Isaac Newton | 1876-78 |
| 60. Elias D. Whitlock | 1878-81 |
| 61. Joseph H. Bethards | 1881-83 |
| 62. W. J. Hodges | 1886-87 |

William Street Church III

1886 -

| | | |
|-----|-----------------------|-----------|
| 63. | Dustin Kemble | 1887-90 |
| 63. | Fletcher L. Wharton | 1890-95 |
| 65. | C. R. Havinghurst | 1895-97 |
| 66. | Henry C. Jameson | 1897-1902 |
| 67. | Joseph Mercer Avann | 1902-03 |
| 68. | W. W. Lance | 1903-04 |
| 69. | C. W. Barnes | 1904-10 |
| 70. | E. E. McCammon | 1910-11 |
| 71. | Thomas Hiram Housel | 1911-13 |
| 72. | Ernest Fremont Tittle | 1913-16 |
| 73. | Albert E. Day | 1916-18 |
| 74. | Albert G. Schatzman | 1918-23 |
| 75. | Frank Wade Smith | 1923-26 |
| 76. | F. Howard Callahan | 1926-29 |
| 77. | Harold W. Ruopp | 1929-31 |
| 78. | D. Finley Wood | 1931-34 |
| 79. | George W. Osmun | 1934-37 |
| 80. | Arthur M. Shenefelt | 1937-39 |
| 81. | Russell E. Bayliff | 1939-46 |
| 82. | Sheridan Watson Bell | 1946-50 |
| 83. | Bernard T. Lomas | 1950-55 |
| 84. | Harold W. Weaver | 1955-58 |

Epilogue

On April 19, 1913, the Reverend Thomas Hiram Housel, minister of William Street, held a special service on a Sunday morning, honoring the 25th anniversary of the dedication of this building, and the 95th anniversary of the organization of Methodism in Delaware. In his sermon, he referred to the three marks of an "on-going" church, which he said were also three conditions for human progress. They were: (1) respect for the past; (2) activity in the present, and (3) vision of the future. What message could be more fitting for this or any day in the cultural history of man.

And now, in closing, may we refer to two final thoughts which have been with the author throughout the months and years of study and research in the history of William Street Church. Many years ago, when a freshman at Ohio Wesleyan, much time was spent in a speech class, repeating quotations for expression, for enunciation, for exactness. Whatever the effectiveness of that exercise in developing speech techniques, it was effective in another way, for one of the favorite quotations was "Take off thy shoes; for the place whereon thou standest is holy ground." It has been a very impressive experience to witness, in effect, a wilderness area changed first to an Indian cornfield, then a home and playground for a little boy who would become a president of the United States, and finally the scene on which sincere and devoted pioneer people would search out their relationships with the Infinite.

"Behold the place whereon thou standest is holy ground."

Our final thought is expressed in a sentiment associated with a recently popular tune, the theme of which says, "The Saints go marching on." Perhaps this expresses the most significant of all reactions to such a review as this has been. For, without a doubt, the humble leadership of saintly men (and women) has been the most important factor in helping people find the fulfillment of their destinies, working through the organization of the Church of Jesus Christ. No finer tribute can be paid them than that made by William G. Williams, who said long ago, - "Perhaps no church has been more highly favored in the character of her pulpit ministrations than William Street. . ." The ministers, presiding elders, bishops, and the devoted laymen, who have constituted the leadership of the William Street Church, have indeed constituted a procession of saints who have been and are marching through the years. To them, we pay our sincere respects.

Index

An Historical Sketch
of
The William Street
United Methodist Church
Delaware, Ohio
1818 - 1958

Index by
Marsha Sorrell
Indianapolis, IN, 46241

for
Delaware County Genealogy Society
P. O. Box 1126
Delaware, Ohio, 43015-1126
1989

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